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THE  
CANONS  
AND  
DECREES  
OF THE  
Council of Trent,

Celebrated under *PAUL III. JULIUS III.*  
and *PIUS IV.* Bishops of *ROME.*

Faithfully Translated into English.

L O N D O N,

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# TO THE READER.

**T**HE History of the Council of Trent, whose Canons and Decrees were ever revered by the more impartial sort of men, has met with such an Universal Acceptance, that it has been the Study of the most Learned of divers Nations to christen it into their Mother Tongue. The Italian Author, the incomparable Peter Soave, was so generally received, that it encouraged the most Learned John Deodati to Translate it into French, and our Country-man, Sir Nathaniel Brent, to make it speak English; the last of which we are obliged to thank, as having given us the opportunity of being acquainted with those remarkable Transactions which passed in several Nations before the Session of the Council, as likewise the various Policies to impede or further its Convening, the different Interests of the persons to be assembled, and the wonderful Progressions of Providence that at last brought it to pass; and lastly the several Disputes and Controversies were held and discussed in the Synod, about the most important affairs, relating to Religion, and its Reformation.

'Twas the Observation of a great States-man, that sundry people assembled together to work the same end, do not always endeavour it with the same end: Lines which meet all in one

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## To the Reader.

point, go not all the same way; they often meet and yet differ. Many Stones of not above three inches thick, may raise a height of a thousand yards; but the uniting of many Wits, serve not to the Advancement of one Understanding; instead of helping, they hinder one another: To which he adds, That in all Assemblies there cannot be so good Resolutions had, but will become bad, if observed but by a Few; nor none so bad, which may not prove exceeding good, if observed by All: Wise men, indeed, ought to counsel the best, yet sometime follow the worst, if the worst be the Opinion of the most.

But with my Authors leave, this Rule is not general, and therefore may admit of an Exception; for if two Eyes joined together, see more than a single one, and that some harsh Notes in Musick are not only allowable, but renders the Harmony the more delectable and pleasing, so it be followed by a Concord: Councils then, or general Assemblies are the most proper methods to find out Errors, and their Determinations are the most solid, and challenge a greater Veneration and Submission, which have been hammered out by severe Disputes, and by mature Judgements thoroughly refined.

Of all things in the World, Religion is of the highest Consequence; and in matters relating to Religion, Councils have ever born the greatest Sway; and it is observable, Events have been the consequent Proofs, of the infinite Blessings that attend them. It is the Pleasure of some men to blame the Sun, because it offends their Eyes, and know not that the fault lies in their Eyes, and not in the Sun. It has been the humour of some to cry down the Council of Trent, without considering the Reasons which could induce them to it; as indeed it is natural to dis-

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## To the Reader.

~~praise what we do not like.~~ But the World would be highly obliged to that Author, who would shew a way or means, how Envy and Malice might be avoided, when the Subject is capable thereof.

The History of this Council, every one knows was written by an accurate Pen, and as to Matters of Fact, relating what passed between the Members of that Holy and Oecumenical Synod, and their severall respective Principals, and what was materially debated and concluded in every Session, was drawn to the Life. But as to those Canons and Decrees, those holy Sanctions and Ecclesiastical Constitutions which were ordained, set forth and established, in the severall Sessions, celebrated under those three famous Popes Paul the III. Julius the III. and Pius the IV. It was impossible to set them down at length, as not to be expected in a Book so voluminous, and therefore the Author was obliged to an Epitome or Abstract of them, and so pass them over.

Wherefore, considering how great a Vogue this Council hath in the World, and how necessary it would be to communicate those Canons and Decrees, which are the general subject of the great Disputants and Champions for Religion, and never appeared in this Country but in a Roman Dress; I ventured to send them abroad now in an English Garb, hoping they will meet with a candid and ingenious Reception; to which I have added a Catalogue of those Illustrious Persons which compos'd that Sacred Assembly. The Translation is plain, and suited to the Idiom of the Canon Law as near as could be; following the ancient and best Edition of Paulus Manutius, qui puros Canones, & ipsa Concilii decreta præmisit, saith Chiffletius, who published the pure original Canons and Decrees, without the Annotations of succeeding Commentators. These are they that have been so  
highly

## To the Reader.

*highly and generally recommended by so many Learned Men for many ages ; the testimony of one of which I shall take leave to conclude with, Ea sunt, saith he, quæ quotidie legi mereantur, imo nunquam de manibus nostris deponi, &c. They are such as deserve to be read every day, yea never to be laid aside out of our hands ; that as the Apostle Paul exhorts us, we may by a daily perusal of them be able to hold fast the faithful Word, as we have been taught, that we may be able by sound Doctrine, both to exhort and to convince Gainsayers.*

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The

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# The Names, Surnames, Countries, and Dignities of the Legates, and the other Fathers ; as also of the Orators and Divines, that were present at the Council of Trent, held under Pope Pius the Fourth.

## Cardinals.

1. **H**ercules Gonzaga, *Cardinal of new St. Maries in Mantua.*
2. **H**ieronimus Seripandus, *Cardinal of St. Sufanna, and Arch-bishop of Salernum, in Naples.*
3. **J**ohannes Moronus, *Bishop of Palestrina.*
4. **S**tanislauus Hofius, *Cardinal of Warmia.*
5. **L**udovicus Simonetta, *Cardinal of St. Cyriac in Milan.*
6. **M**arcus Siticus de Altaemps, *Cardinal and Bishop of Constance.*
7. **B**ernardus Navagerius, *Cardinal of St. Nicolas, and Bishop of Verona.*

## Cardinals not Legates.

1. **C**harles of Lorraine, *Cardinal of St. Apollinaris.*
2. **L**udovicus Madrutius, *Cardinal of St. Callistus, Bishop of Trent.*

The Ecclesiastical Orators fate on the Right Hand of the Legates, viz.

1. **A**ntonius de Muglitio of Moravia, *Arch-bishop of Prague, the Emperours Orator.*
2. **G**eorgius Drescovieius, of Croatia, *Bishop of Quinque Ecclesiar, the Emperours Orator for the Kingdom of Hungary.*
3. **V**alentinus Herbutus of Poland, *Bishop of Primissia the King of Poland's Orator.*
4. **M**arcus Antonius Bobba, of Casal, *Bishop of Piemont, the Duke of Savoy's Orator.*
5. **H**ieronimus de Gaddis, a Florentine, *Bishop of Croton, Embassadour from the Duke of Florence, sent in the room of Johannes Strozzius.*
6. **B**rother Martinus Royas Portarubeo, a Spaniard, *Orator for those of the Jewish Religion.*

The Secular Orators fate on the Left Hand of the Legates.

1. **S**igmundus a Tuuni of Trent, *the Emperours Orator.*
2. **L**udovicus de Sancto Gelasio, *Lord of Lansac.*
3. **R**enaldus du Ferrier, *President of the Parliament of Paris.*
4. **G**uido de Faur, *Lord of Pibrac, Major Judge of Thoulouse, in France.*

The Orators of the most Christian King.

1. **F**erdinand Martineus, *the King of Portugals Orator.*
2. **N**icholas de Ponte, *Doctor and Knight, &c.*
3. **M**atthew Dandulus, *Knight.*
4. **M**elchior Lussi, *Knight, Orator of the 7 Cantons of Suifferland.*
5. **A**ugustinus Paungartner of Munchen Alberl, *Duke of Bavaria's Orator.*
6. **C**laudius Fernandez Vegil de Quisiones, *Count de Luna, the King of Spain's Orator, sent in the room of Ferdinand de Avalos.*

## Patriarchs.

1. **A**ntonius Helius of Istria, *Patriarch of Jerusalem.*
2. **D**aniel Barbarus, a Venetian, *Patriarch of Aquileia, or Agar.*
3. **J**ohannes Hieronymus Trivisanus, a Venetian, *Patriarch of Venice.*

Archbishops that were present while Paul the 3d. was Pope.

1. **F**erdinand Annius, of Naples, *Archbishop of Amalphis.*
2. **P**eter



2. Peter Landus, a Venetian, *Archbishop* of Candia.
3. Peter de Antonius de Capua, of Naples, *Archbishop* of Otranto.
4. Marcus Cornelius, a Venetian, *elected Archbishop* of Spalatto.
5. Sebastian Leccaveilla, a Græcian, *Archbishop* of Nicfia.
6. Petrus Guerrero, a Spaniard, *Archbishop* of Granada.
7. Antonius Alcovitius, a Florentine, *Archbishop* of Florence.
8. Cesar Cibo, a Genoese, *Archbishop* of Turin, in Savoy.

*Archbishops* that were present while *Julius* the III. was Pope.

1. **P**aulus Æmilius Veralius, a Roman, *Archbishop* of Rossano.
2. Johannes Brunus de Olchinio, a Macedon, *Primate* of Servia.
3. Johannes Baptista Castaneus, a Roman, *Archbishop* of Rossano.
4. Johannes Baptista Uffinus, a Roman, *Archbishop* of St. Severina in Italy.

*Archbishops* present while *Pius* the 4th. was Pope.

1. **P**hilip Mocenicus, a Venetian, *Primate* of Cyprus, and *Archbishop* of Nicofia.
2. William Davancon, a Frenchman, *Archbishop* of Ambrun.
3. Antonius Cancus, a Venetian, *Archbishop* of Corfu.
4. Germanicus Bandinus, a Florentine, *Elect* *Archbishop* of Siena.
5. Marcus Antonius Columna, a Roman, *Archbishop* of Tarentum.
6. Gaspar de Foffo, an Italian, *Archbishop* of Rheggio.
7. Antonius de Muglicio, a Moravian, *Archbishop* of Prague.
8. Maximus de Maximis, a Roman, *Archbishop* of Amalphis.
9. Gaspar Cervantes de Cæta, a Spaniard, *Archbishop* of Messina.
10. Leonardus Marinus, a Genoese, *Archbishop* of Lanciano.
11. Octavianus Præconius, a Sicilian, *Archbishop* of Salerno.
12. Nicholas de Pelleve, a Frenchman, *Archbishop* of Sene.
13. Antonius Justinianus, a Græcian of Chios,

*Archbishop* of Nazianzum.

14. Antonius Puteus of Nice, *Archbishop* of Bari in Naples.

*Bishops* that were present while *Paul* the 3d. was Pope.

1. **A**ntonius a Camera, of Savoy, *Bishop* of Bellay.
2. Nicholas Maria Caracciolus, a Neopolitan, *Bishop* of Catania.
3. Berardus Bon-Joannes, a Roman, *Bishop* of Camerinum.
4. Fabius Mirtus, a Neopolitan, *Bishop* of Carax.
5. Scipio Bongallus, a Roman, *Bishop* of the City of Castille.
6. Georgius Cornelius, a Venetian, *Bishop* of Tarvelde.
7. Vincentius Durantius, an Italian, *Bishop* of the Baths in Brescia.
8. Mauritiu de Petra, a Lombard, *Bishop* of Pavia.
9. Martius de Martiis, a Florentine, *Bishop* of Marfi.
10. Johannes Vincentius Michaelius, a Neopolitan, *Bishop* of Minerbino.
11. Gabriel de Bouveri, a Frenchman, *Bishop* of Angiers.
12. Leonardus Haller, a German, *Bishop* of Philadelphia.
13. Ludovicus Vannius de Theodolis, *Bishop* of Britonoria.
14. Ægidius Falcetta, of Cingoli, *Bishop* of Caprea.
15. Julius Contareus, a Venetian *Bishop* of Belluno.
16. Thomas Cassellus, of Rosses, *Bishop* of Cava.
17. Hyppolitus Arivabenus, a Mantuan, *Bishop* of Hierapetra.
18. Hieronimus Macabæus, a Roman, *Bishop* of Castro.
19. Petrus Augustinus, a Spaniard, *Bishop* of Huesca.
20. Jacobus Nacklanrus, a Florentine, *Bishop* of Clodia.
21. Bartholomeus Sirigo, a Greek of Candy, *Bishop* of Castellanea.
22. Thomas Sella, a Venetian, *Bishop* of Iftria.
23. Petrus du Val, a Frenchman, *Bishop* of Sais.
24. Johannes Antonius Pantufas, of Consensa, *Bishop* of Lettere.
25. John Baptista de Grossis, a Mantuan, *Bishop* of Riggio.
26. John Xuares, a Portuguese, *Bishop* of Coimbra.
27. Philip Riccaccella, a Recanatzen, *Bishop* of Recanata.

28. James

28. James Barba, a Neopolitan, *Bishop of Teramo*.
29. Michael a Turre, of Udine, *Bishop of Caneta*.
30. Pompey Zambeccarius, of Bononia, *Bishop of Sulmona*.
31. John Beroaldus Palermo, *Bishop of St. Agatha*.
32. Anthony Scharamphus, of Bagnettes, *Bishop of Nola*.
33. Anthony de Comitibus, a Genoese, *Bishop of Brugnace*.
34. Caesar Foggia, of Rosses, *Bishop of L' Ombria*.
35. Caesar Comes a Gambara, of Brefata, *Bishop of Tortonefe*.
36. John Baptista de Bernardis, a Spaniard, *Bishop of Alazzo*.
37. Martinus Perezius de Avala, a Spaniard, *Bishop of Segovia*.
38. Nicholas Pladne, a Frenchman, *Bishop of Verdun*.
39. Alphonso Resetto, of Ferrara, *Bishop of Connel*.
40. Julius Politianus, of Tolentinum, *Bishop of Rimini*.
41. Bartholomew Sebastian, a Spaniard, *Bishop of Patti*.
42. Francis Lamberto, a Savoyard, *Bishop of Nice*.
43. Maximilian Doria, a Genoese, *Bishop of Noli*.
44. Eustache du Bellay, a Frenchman, *Bishop of Paris*.
45. Bartholomew de Capranica, *Bishop of Rome*.
46. Ennius Marfarius of Narni, *Bishop of Feretra*.
47. Achilles Brancia, a Neopolitan, *Bishop of Boiano*.
48. John Francisco Verdura, of Messina, *Bishop of Chirona*.
49. Albertus Duimus de Gliricis, of Cattaro, *Bishop of Veglia*.
50. John Antolines de Bricianos de la Ribera, a Spaniard, *Bishop of Maca*.
51. Trifian de Bizet, a Frenchman, *Bishop of Xaintogne*.

*Bishops that were present while Julius the Third was Pope.*

1. **A** Scanius Cherardinus de Amelia, *Bishop of Cattace*.
2. Marcus Gonzaga, a Mantuan, *Bishop of Aufferc*.

3. Boldovinus de Boldovini, of Pisa, *Bishop of Aversano*.
4. Petrus Franciscus Palavicinus, a Genoese, *Bishop of Aleria*.
5. Egidius Fulcararius, of Bononia, *Bishop of Modena*.
6. Timothy Justinian, a Grecian of Chios, *Bishop of Calamona*.
7. Didacus de Almanfa, a Spaniard, *Bishop of Coria*.
8. Lactantius Roverella, of Ferrara, *Bishop of Ascoli*.
9. Ambrosius Monticula Luna, *Bishop of Signina*.
10. Sebastian Gualterius, *bishop of Viterbo*.
11. Honoratus Hiserniensis ex Fascitellis, a Neopolitan, *bishop of Auresse*.
12. Petrus Camaianus, of Aresso, *bishop of Fiesole*.
13. Horatius Grecus, of Apulia, *bishop of Lefina*.
14. Fabius Cuppalata, of Placentia, *bishop of Lacedoni*.
15. Gasper de Casal, a Portuguese, *bishop of Liria*.
16. Bernard de Cuppis, a Roman, *bishop of Osmum*.
17. John de Morvillers, a Frenchman, *bishop of Orleans*.
18. Julius Gentilius, of Tortona, *bishop of Vultura*.
19. Adrian Fusconio, a Roman, *bishop of Aquino*.
20. Antonio of St. Michael, a Spaniard, *bishop of Mount Maranus*.
21. Hieronimus Melchiorius of Recanate, *bishop of Macerati*.
22. Petrus de Petris de monte, of Arezzo, *bishop of Luceria*.
23. Caesar Jacomellus, a Roman, *bishop of Bello Castro*.
24. Julius Gritus, a Venetian, *bishop of PARENTI, in Venice*.
25. Jacobus Silverius de Celano, *bishop of Abruzzo*.
26. Ludovicus de Breze, a Frenchman, *bishop of Peaux*.
27. James Mignanelius, of Sena, *bishop of Grosseto*.
28. Jo. Andreas Crucius, of Tibur, *bishop of Tibur*.
29. Francis Richardotus, a Burgundian, *bishop of Artois*.
30. Charles Cicada, a Genoese, *bishop of Albenga*.
31. Francisco Maria Picolhornini, *bishop of Sena*.
32. Acifclus Moya de Contreras, a Spaniard, *bishop of Vicepa*.
33. Galeatius Roscius, of Teramo, *bishop of Assetia*.

34. James Maria Salla, a Bononian, *bishop of Viviers.*
32. Gabriel of the Mount St. Sabine, *bishop of Hefa.*
36. Marianus Sabellus, a Roman, *bishop of Gubio.*
37. Agapitus Belhomo, a Romao, *Bishop of Caferia.*
38. Julius Cananius, of Ferrara, *Bishop of Hadria.*
39. Julius Galettus, of Pisa, *bishop of Pittineo.*
40. Hieronimus Burgenfis, a Frenchman, *bishop of Catalonia.*

Bishops that were present while *Pius* the Fourth was Pope.

1. **H**ypopolitus Capilupus, a Mantuan, *bishop of Panca.*
2. Johannes Fabrucius Severus, a Neopolitan, *bishop of Acerra.*
3. Martinus Baldini Rithovius, of Brabant, *Principal of Ipres.*
4. Antonius Havetius, of Flanders, *bishop of Namurr.*
5. Constantinus Bonellus, of Feretra, *bishop of the City of Castile.*
6. Julius Superchius, a Mantuan, *bishop of Caurle.*
7. Mattheus de Concinis, a Florentine, *bishop of Corto.*
8. Nicholas Sfondratus, of Milan, *bishop of Cremona.*
9. Ventura Buffalinius, *bishop of Messina.*
10. Lewis de Bueil, a Frenchman, *bishop of Venice.*
11. Hieronimus Galleratus, *bishop of Sutrin.*
12. Jo. Peter Delphin, a Venetian, *bishop of Zante.*
13. Jo. Andreas Bellonius, *bishop of Massalubra.*
14. George Sifcovid, a Hungarian, *bishop of Segna.*
15. Fenericus Cornelius, a Venetian, *bishop of Bergamo.*
16. Stephen Boucher, a Frenchman, *bishop of Cornoualle.*
17. Jo. aul Amanius Cremona, *bishop of Anglona.*
18. Alexander Sfortia, of the Family of St. Floar, *Bishop of Parma.*
19. Antony de Crier, a French-man, *bishop of Auranche.*
20. Andreas Mocenico, a Venetian, *bishop of Nemi.*
21. Benedictus Salvinus, of Formiano, *bishop of Verulum.*

22. William Cassador, a Spaniard, *bishop of Barcelona.*
23. Peter Gonzalez de Mendoza, a Spaniard, *bishop of Salamanca.*
24. Martin de Corduba, a Spaniard, *bishop of Tortosa.*
25. Julius Magnanus, of Piacenza, *bishop of Calva.*
26. Valentine Herbutus, a Polander, *bishop of Premissa.*
27. Simon Aleotus, of Frejus, *bishop of Frejus.*
28. Peter de Xaque, a Spaniard, *bishop of Nioches.*
29. Prosper Rebiba, of Messina, *bishop and afterwards Patriarch of Constantinople.*
30. Melchior Avosmediano, a Spaniard, *bishop of Guadice.*
31. Hyppolito de Rubeis, of Parma, *bishop of Pavia.*
32. Didatus de Leon, a Spaniard, *bishop of Colmar.*
33. Annibal Saracenus, a Neopolitan, *bishop of Licca.*
34. Paulus Jovius, *elected bishop of Nocera.*
35. Hieronimus Trivisanus, a Venetian, *bishop of Verona.*
36. Hieronimus Ragazzonus, a Venetian, *bishop of Nazianzum.*
37. Romulus de Valentibus of Trebeia, *bishop of Conversa.*
38. Lucius Maranta, of Venoso, *bishop of Labellia.*
39. Simon de Nigris, a Genoese, *bishop of Sarzana.*
40. Theophilus Gallupus, of Torbia, *bishop of Oppido.*
41. Julius Simonetta, of Milan, *bishop of Pesaro.*
42. Peter d' Albret, of Navarre, *bishop of Cominges.*
43. James Guidius, of Volterra, *bishop of Adria.*
44. Didacius Ramirus, a Spaniard, *bishop of Pamplona.*
45. Francisco Delgado, a Spaniard, *bishop of Lucca.*
46. John Glausse, a French-man, *bishop of Senez.*
47. Jacobus de Gilbertus Noguera, a Spaniard, *bishop of Aliph.*
48. John Annio, a Neopolitan, *bishop of Hyppo.*
49. Antonio Maria de Selviatis, *bishop of St. Paululo in Rome.*
50. Matthew Priuli, a Venetian, *bishop of Citta Nova.*
51. Thomas Lilius, of Bononia, *bishop of Sora.*
52. Hieronimus Cuertinus, *bishop of Imola.*
53. Thomas Overllaithe, an Irish-man, *bishop of Ross.*
54. Francis de la Valette, a French-man, *bishop of Vabres.*
55. Fabius Paginatellus, a Neopolitan, *bishop of Monopolis.*
56. Charles of the Family of the Viscounts of Milan, *bishop of Vintimillium.*

57. John

57. John Colosuarimus, an Hungarian, *bishop of Canada.*
58. Andreas Duditijs, a Hungarian, *bishop of Tania.*
59. Spinellus Bencius Politianus, *bishop of Mount Politianus.*
60. Francisko Abondius, of Milan, *bishop of Bobbio.*
61. Stanisslaus Faleschi, a Polander, *bishop of Theodosia.*
62. Eugedius O Hairt, an Irish-man, *bishop of Egada.*
63. Donald Magangial, an Irish-man, *bishop of Rapote.*
64. Guido Ferrerius, of Piemont, *bishop of Verceller.*
65. John Baptista Seignicellius, of Bononia, *bishop of Favenza.*
66. Sebastian Vantius, of Rimini, *bishop of Orvieto.*
67. John Baptista Lomellinus, of Messina, *bishop of Guarda.*
68. John Baptista Millanefius, a Florentine, *bishop of Marfa.*
69. Augustinus Mollignatus Vercell. *bishop of Trevice.*
70. Charles Grimaldo, a Genoese, *bishop of Savona.*
71. Fabricius Laudrianus, of Milan, *bishop of St. Mark.*
72. Bartholomew Ferratinus, *Citizen and bishop of Ameria.*
73. Peter Fragus, a Spaniard, *bishop of Ufellis.*
74. Hieronimus de Gaddis, a Florentine, *bishop of Cortes.*
75. Francis Contarene, a Venetian, *bishop of Baffo.*
76. John Delphinus, a Venetian, *bishop of Torcella.*
77. Alexander Molus, *bishop of Minorica.*
78. Hieronimus Vielmus, a Venetian, *bishop of Argos.*
79. Francis Raguseus, *bishop of Ancona.*

#### 8 Abbots.

1. **L**ewes de Bassi, *General Abbot of Cisteaux.*
2. Jerome de Souchier, a French-man, *Abbot of Clarx Vallis.*
3. Simplicianus, *Abbot of Salvatoris papa, de Vultulina.*
4. Stephen Catanius, *Abbot of St. Mariae Gratiarum.*

5. Augustin Loschus, a Spaniard, *Abbot of St. Benedict of Ferrara.*
6. Eutichius de Cordes, of Antwerp, *Abbot of St. Fortunatus.*
7. Claude Saintes, a French-man, *Abbot of Lunnerville.*
8. Cosmas Damianus, a Spaniard, *Abbot of Villabertrandi.*

#### Divines sent from the Pope.

1. **B**rether Peter de Soto, a Spaniard, of the *Order of Preachers.*
2. Francisko Turriano, a Spaniard.
3. Antonio Solisio, a Spaniard, D. D.
4. Brother Camillus Campegius, *Inquisitor of Ferrara, and of the Order of Preachers.*
5. Brother Hieronimus Bravo, a Spaniard, of the *Order of Preachers.*
6. Brother Adrian Valentine, a Venetian, of the *Order of Preachers.*

Doctors of Divinity of the Faculty of *Paris*, sent by *Charles IX*, the most Christian King.

1. **N**icolas Maillard.
2. John Peletier.
3. Antony Demochares.
4. Nicholas de Bris.
5. James Hugo, a Franciscan.
6. Simon Vigor.
7. Richard de Pre.
8. Natalis Paillet.
9. Robert Fornier.
10. Antony Coquier.
11. Lazarus Broychot.
12. Claude de Saintes.

Divines sent by *Philip the Second*, King of *Spain*.

1. **C**osmus Damianus, *Electd Abbot of Villabertrandi.*
2. Ferdinand Tricius, D. D.
3. Ferdinand Vello Sillus.
4. Thomas Daffio, *Canon in Valenza.*
5. Antonio Covarruvias.
6. Ferdinand Mincaensis.
7. Brother John Ramires, a Spaniard.
8. Brother Alphonso Ferreras.
9. Brother Michael de Medina, a Spaniard.
10. Brother John Lobera, a Spaniard.

11. Cosm

11. Cosmus a Pina Fontey, D. D. a Spaniard.
12. Brother John Gallo, a Spaniard, of the Order of Preachers.
13. Brother Peter Fernandez, a Spaniard.
14. Brother Desiderius, of Palermo in Sicily.
15. Michael Baius Hanno, D. D.
16. John Hessel of Brabant, D. D.
17. Cornelius Jansenius of Flanders, D. D.

Divines sent from the King of Portugal.

1. **B**rother Franciscus Fouero, a Portugese, of the Order of Preachers.
2. Jacobus a Payva de Andrade, a Portugese, D. D.
3. Melchior Cornelius, Dr. of Decreti.

From the Duke of Bavaria.

1. **J**oannes Covillonius of Flanders.

Generals of Orders.

1. **V**incencius Justinianus, a Genoeffe.
2. Franciscus a Zamora, a Spaniard.
3. Antonius de Sapientibus.
4. Christopher Patavin.
5. Johannes Baptista Migliavacca.
6. Stephanus Fazinus, of Cremona.
7. Jacobus Lainez, a Spaniard.
8. Thomas Tifernas, of Spoleto.

## ERRATA

**P**age 69. line 8. r. *may not a second time*: pag. 82. l. 22. r. *the thing*: pag. 177. l. 42. r. 9. Cardinals.

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THE  
CANONS and DECREES  
OF THE  
**Council of Trent.**

The Indiction Bull of the Sacred Synod and  
General Council of *Trent*, held under *Paul*  
*III. Bishop of Rome.*

*Paul, Bishop and Chief Servant of God, his Oration to the  
said Council.*

**I**N the beginning of this our Prelacy (bestow'd on us by the great goodness and providence of Almighty God, rather than our own merits) seeing into what State our Pastoral care and vigilance is brought, by reason of these troublesome times, and ill Order of things in General; We have desired a Redress of those Grievances of our Common-wealth, wherewith it has of a long time been pester'd, and almost over-run; and We our self, but a Man, and subject to Infirmary, have thought our self not able to go through with so great an undertaking: For, understanding that a Peace was necessary towards the preservation, and freeing of the Common-wealth from the many Impending Dangers, we met with nothing but Dissention and Hatred; more especially, Princes disagreeing among themselves, who have (as it were) the ordering of almost all things, committed to them by God: And thinking that there was but one Sheep, and one Pastor of the Lords Flock necessary for the purity of the Christian Religion, and the hope of the Faithful, which, we thought, was establish'd in us, we (contrary to our expectation) found the name of *Christian* almost rooted out, and the Unity of the Christian Religion shaken with Schisms, Divisions, and Heresies crept in amongst us; at what time we wish'd heartily the safety and firm defence of the Common-wealth from the Arms and Insidious practices

ctices of *Infidels*; for through our own mistakes in General, (Gods wrath due to our Sins, impending, or hanging over our heads) *Rhodes* was lost, *Hungary* very much pester'd with a Foreign Enemy, who likewise have thought upon, nay, even begun another, and that both by Sea and Land, with *Italy*, *Germany* and *Sclavonia*: At which time, that Infidel the Turk, our immortal Enemy, deemed it his meetest opportunity to effect his design upon us, we being at Enmity and Dissention among our selves.

Therefore, as we have said, in such a Cloud of Heresies, Divisions and Warrings, and such Commotions amongst us, seeing we are call'd to sit at the Helm, as *St. Peters* Successor, to guide and govern the Ship; and not trusting too much in our own strength, we besought God that he would Succour us, and Aid us with his Counsel and Wisdom: Thereupon, revolving in our mind, how our Ancestors, indued with admirable Wisdom and Sanctity, have thought Oecumenical Councils, and General Assemblies of Bishops, to be the best Expedient in such imminent Dangers of the Christian Common-wealth, we likewise have purposed the holding a General Council; having first of all consulted the Opinions of our Princes therein, which to us seem'd to be of Chief Importance and Concern in this matter; and when we found them not at all strange to so Holy a Work, we order'd an Oecumenical Council and General Convention of those Bishops and Fathers to whom it belong'd, to be held at *Mantua*, in the year of our Lord 1537. and the third of our Pontificat, to begin the roth of the Kalends of *June*, as our Letters and Monuments show, being fully perswaded that when we were there jointly assembled in the name of God, the Lord, according as he has promised, would be present in the midst of us, and of his goodness and mercy, by the mouth of his Holy Spirit, easily dispel those storms and dangers that threaten us.

But, the Devil is always busie to frustrate the pious Intentions of Mankind; for quite contrary to all our hopes and expectations, *Mantua* was deny'd to us, unless upon terms altogether differing from the Institutions of our Ancestors, the Condition of the Times, and the Dignity and Liberty of our Holy See, and Title Ecclesiastick; all which we have express'd in our other Letters: Wherefore we have found it absolutely necessary to find out some other place or City; which, seeing we cannot presently meet with, fit to our purpose, we have been forc'd to Prorogue the Celebrating this Council till the Kalends of *November* following: In the mean time, our immortal and perpetual Enemy, the Turk, is fallen upon *Italy* with a vast Fleet, and has already Taken, Sack'd and Plunder'd some Maritime Towns in *Apulia*, and led away Captive the Inhabitants; we, in the general fear and danger, have been busied in Fortifying our Sea-Port Towns, and Assisting our Allies: Nor did we forget to consult and intreat our Christian Princes to give us their Opinions, which place they esteem'd most fit for the holding a Council in; but, seeing they were uncertain and inconsistent, and the time withal protracted longer than needed; we, out of our good Intention, and, as we deem, Wisely, have made choice of *Vincenza*, a City very plentiful, and enriched with the Vertue and Authority of the *Venetians* (who were the first Founders of it, and gave us the Liberty) having an open access to it, and Station in it free for all comers, yet very well descend-

defended. But, when the time was yet longer protracted, and it became necessary to signifie to all the Election of a New City, the near approach of the Kalen's of *November*, and the Winter Season drawing nigh, hinder'd the promulgation thereof; so that we were again constrain'd to defer the meeting of the Council till the next Spring, on the Kalends of *May*: Wherefore that we might make firm the Constitutions and Decrees, as well as make ready our selves, and all other things pertaining to the Celebration of this Council, we have consider'd how much it would conduce to the welfare, as well of the Celebration of this Council, as of the whole Christian Republick, that the Christian Princes be at Peace, and agree together amongst themselves; I mean our dearly Beloved Sons in Christ, *Charles* the Roman Emperour, and *Francis* the most August and most Christian King, the two prime Pillars and Supporters of the Christian Name, whom we intend to pray and beseech to come to discourse it between themselves before us, having already courted the one as well as the other, both by our Letters, Nuncio's, and Legats, chosen out of the number of our Venerable Conclave; very often soliciting them, that, laying aside all Diffimulation and Treachery, they would enter into a firm League and holy Amity, and so lend their aid to the Redress of the Christian Religion, now a sinking; telling them, That (seeing God had especially put the power into their hands) if they did not do it, and contribute all they could to the common good of Christians, they would be forced to give a strict account of all their proceedings, to that God, who had intrusted 'em with it: Who, listening to our intreaties, appointed a Meeting at *Nice*, whither we undertook to go, (a long Journey and very much disagreeing with our Old Age) for God's sake to conclude on a Peace between them: Not forgetting in the mean time, when the time of the Meeting of the Council, (*viz.*) the Kalends of *May*, drew near, to dispatch Three Legats of great Vertue and Authority, out of the Number of our Cardinals (*viz.*) *S. R. E.* and send them to *Vincentia*, that they might there begin the Council, and receive the Bishops at their coming from all Parts; and Empower'd 'em to do and handle what they judged most convenient; to the end that we, being return'd from our Journey of Negotiating the Peace, might act all things with less trouble and difficulty. And in the interim we did what in us lay, in that good and highly necessary work of mediating a Peace between the two Potentates. God is our Witness, how we expos'd our self in our Journey to the Clemency of the Sea, with the great hazzard of our Life. Our Conscience can witness for us, that he has not pass'd by any thing, nor left one Stone unturn'd, that might conduce to the uniting of them. The two Princes themselves will witness, whom we have so often and so earnestly entreated by our Nuncio's, Letters, Legats, Admonitions, Perswasions, and all manner of Intreaties, to lay by their old Grudges, and become Friends; that by their joint Counsel and Forces they might aid and assist the Christian State, now in the greatest and most imminent Danger. Yea, those very Watchings and Troubles by Night rolling in my mind, and and those Cares and Pains by Day, which for this very Cause and Matter we did Undergo, will also witness for us: Nor yet for all this are our Councils and Actings brought to the wished Period: So has it seem'd good to the Lord God, who, we yet hope will look more favourably upon those our hearty Desires:

For, we have omitted nothing in this Affair which was either in our Power, or belonged to our Pastoral Function to do. And, if there be any that misconstrue our Intentions of Peace, we are sorry for it; but even in the midst of our Sorrow we give the All-powerful God thanks, who for the like example and Doctrine of Patience, counted his Apostles worthy, who for the Name of *Jesus*, who is our Peace, suffered Scorn and Reproach. But at our meeting and in our discourse which we had at *Nice*, although, (by reason of our Sins) a true and lasting Peace could not be concluded between the two Princes, yet a Truce of Ten years was agreed on; by which means we hoped both the sacred Synod would be more commodiously Celebrated, and also that by the Authority of the Council the Union would be fully perfected; to which end we appointed the two Princes to be both present themselves at the Council, and to bring their Bishops, they had with them, along with them: Who when they had excused themselves as to both; that of necessity they must return to their respective Kingdoms; and that the Prelates they had with them, being weary of their journey and expences, ought to refresh and recreate themselves, intreated us to put off the meeting of the Council till another time. To which we were not easily brought to consent, receiving Letters in the mean time from our Legats at *Vincentia*, the day for the Meeting of the Council being already gone and past, whereby we understood that not above one or two out of Foreign Nations did appear in Council at *Vincentia*. Having received this News, and seeing no likelyhood of having a Synod at that time, we yielded to the two Princes, to put off the Celebrating a Council till *Good Friday* next, and the *Sunday* following, which is the day of the Resurrection of our Saviour.

The Decretal Letters of this our Order and Expectation were made publick at *Genoa*, in the Year of our Lord 1538. and on the Kalends of *July*; and we the rather made this Dilatation, because each of the Princes did promise us to send Ambassadors to us at *Rome*, that what was wanting towards the consummation of the Peace, and could not by reason of the shortness of the time be effected at *Nice*, should be handled and discussed before us at *Rome*; and for this very reason also both of them begged of us, that this Peace might be concluded on before we took care for the meeting of the Council, and that the Council, the Peace Concluded, would act more profitably and better for the Christian-Weal: Always the hope of the Union of these two Princes induced us to assent to their desires, which hope mightily increased by the benevolent and amicable meeting of them after our departure from *Nice*; which when we understood, it mightily increased our joy, and confirm'd in us good hope, that God had at last heard our Prayers, and accepted of our Vows. Upon this conclusion then of a Peace, which we so much coveted and urged, not only with the two before, mention'd Princes, but also with our most beloved Son in Christ, *Ferdinand*, King of the *Romans*, seem'd to depend the Celebrating of the Council; and all of them by their Letters and their Orators have interceded with us for the deferring the Council to another time; but chiefly the most Serene *Cæsar*, promising to make it his business to make some kind of a Peace with those that dissented from the Catholick Unity, which he could not fitly do before his journey into *Germany*.

We,



We, still led on with the hopes of a Peace, and the desire of Uniting so many Princes, especially when we saw that the Prelates did not appear at *Vincentia* a second time, upon the Feast of the Resurrection aforesaid, so that now quite banishing the Name of a Prorogation, which we had repeated so long to no purpose, we resolv'd to suspend the Celebration of the General Council during our pleasure, and that of the Apostolical See: So we did, and thereupon dispatch'd our Packets to each of the aforesaid Princes, bearing date the 10th day of *June* 1539. as may be clearly gather'd out of the said Letters. This suspension therefore was made by us of necessity, till a more fit season, which was expected by us when the Peace should be concluded on, which would afterwards procure both Dignity and Frequency in the Council, and bring a readier remedy to the Christian-weal: But the State of Christendom did every day grow worse and worse, the *Hungarians*, after the Death of their King, calling in the *Turk*; King *Ferdinand* made War upon them; and some part of the *Belgii* stirr'd up to a Revolt from *Cæsar*: To quell which Revolt, the most Serene *Cæsar* went over into the *Netherlands* (taking his way through *France*, saluting the most Christian King in his passage, most kindly and friendly, there appearing great Tokens of good will between them) and from thence into *Germany*, where he assembled the Princes and Citizens to treat of the Peace, as he had said. But when (all hopes of a Peace failing) we saw that the treating of Peace in the Assembly did rather stir them up to greater Discords; we were forced to return to our old Remedy, a General Council, which we obtained of *Cæsar* himself by our Legats, the Cardinals *S. R. E.* which we did last of all, and more especially in the Council of *Ratisbon*, when our beloved Son *Gaspar S. Praxedis*, Cardinal *Contarene*, a man of great Learning and Integrity, acted in quality of our Ambassador there. When that which we were afore afraid of was desired of us at the Request of the Council, namely, that we would declare some Articles of the Dissenters from the Church, to be tolerated, to the End that it might be discussed and decided by an Oecumenical Council, a thing which neither the Christian and Catholick Verity, nor our Dignity, nor that of the Apostolical See could admit of, we openly commanded it to be propos'd to the Council, as was the way heretofore. Neither indeed were we ever in any other mind or Opinion, but that an Oecumenical and General Council should be assembled when it was first propos'd by us; for we hoped for Peace among Christians, and the Purity of Religion to be regain'd thereby.

Notwithstanding this, we saine would have, together with the Union of the Christian Princes; which Union of theirs while we expect, we but wait for an unknown time, the time of thy Good pleasure, O God. We are sometimes constrain'd to discern that all time is well pleasing to God, when we consult about things Sacred and belonging to Christian Piety: Wherefore seeing (indeed with great grief of Heart) the Christian Religion to grow every day worse and worse, *Hungary* over-run by the *Turks*, the *Germans* in great danger, and all the other Countries afflicted with Fear and Sadness, we have determin'd not to ask the Advice of any Prince, but to attend the good will of Almighty God, for the Advancement and Protection of the Christian-weal. Therefore when we could have *Vincentia* no more, and did yet desire to consult the General Good of Christi-



## The Canons and Decrees

Christians, as also the Inconveniences of the *German Nation*, in Electing a Council to be held in some place or other by us; and some places being propos'd, we seem'd to desire of them the City *Trent*: We, although we judg'd all things might be more conveniently handled in the inferiour *Italy*, did out of our paternal Charity comply with their desires: Therefore we made choice of *Trent*, in which to celebrate an Oecumenical Council upon the Kalends of *November* next, deeming it a very fit place, because the Bishops and Prelates might assemble together out of *Germany* and the Neighbouring Nations, out of *France*, *Spain*, and the other Provinces more remote, without any great difficulty. We consider'd upon the day for the meeting of the Council, that we might have space to publish this our Intent throughout all Christian Nations, and give all the Prelates timely notice that they might prepare themselves to attend: But that we might not consume the whole year in changing the appointed place for the Council, as has been done in some other Constitutions; and the reason is, because we were not willing any longer to delay the hopes of curing in some part the Christian State; which is afflicted with so many Detrimental Damages and Calamities; and yet we have an Eye to the Times: We acknowledge the Difficulties; what can be hop'd for from our Councils, we confess is but uncertain: But because it is written, *Make known thy way unto the Lord, and trust in him, and he will do it*, we have resolv'd rather to trust to the Mercy and Clemency of God, than distrust our own weakness: For in the beginning of good works, it often happens that what humane counsel cannot effect, the Divine power may: Therefore fraught and assisted by the Authority of that Omnipotent God the Father, and of the Son, and of the Holy Spirit, and by the Authority of his blessed Apostles *S. Peter* and *S. Paul*, whose Authority we bear upon earth, together with the Counsel and Assent of our Venerable Brothers, Cardinals, *S. R. E.* having quite taken off the suspension which we spake of before, we do call, declare, convocate, appoint and design a Sacred Oecumenical, and General Council, to be held in the City of *Trent*; a place commodious and free, and convenient for all Nations, to be begun and prosecuted, on the Kalends of *November* next, of this present Year, being the 1542. from the Incarnation of our Lord; and with the Assistance of the same Lord, and to his Glory and Praise, and the Good of all Christian People to be finished and perfected. We do hereby Summons all, and out of all places, as well our Venerable Brothers the Patriarchs, the Arch-bishops, Bishops, and our beloved Sons the Abbots, as all other whomsoever, who have a power by right or privilege, to reside in General Councils, and speak in them, Requiring, Intreating, and Admonishing you all; and nevertheless conjuring you, as you tender your Oath that you obey us, and this Holy See, and by Virtue of Holy Obedience, and under other punishments that by Right and Custom in the Celebration of Councils us'd to be prefer'd against such as did not appear, commanding and strictly requiring that you your selves, unless detain'd by a very lawful impediment, of which you are to make *Affidavit*; or at least be present at this Holy Synod, by your Proxy, or Messenger: And we ask, and intreat the aforesaid Emperour, and most Christian King, as also all other Kings, Dukes, and Princes (whose presence, if ever, will be for the Salvation of the most Holy Faith

Faith of Christ, and all good Christians) by the bowels of the Mercy of God, and of our Lord Jesus Christ, the Verity of whose Faith and Religion is strongly assaulted both within and without, that if they have any love for the Welfare of the Christian Religion, and if they think themselves obliged and bound to the Lord for his great benefits toward them, that they would not forsake Gods Cause and Concern; that they themselves would come to the Celebration of this Holy Synod, in which their Piety and Vertue would very much conduce to the common Utility, and temporal and eternal Welfare both of themselves and others: But if (which yet we would not willingly have) they themselves cannot come, we require them at least to send Grave Sober men in their steads, such as may represent the Quality of their Masters in the Council, both in Prudence and Dignity. First of all, that they take special care of this (which they may very easily do) that in their respective Kingdoms and Provinces, they take care that the Bishops and Prelates without Tergiversation or Delay, do come to the Council; which thing, the *German* Prelates and Princes ought chiefly to thank God and Us for; seeing it was chiefly for their sakes, and at their Request that this Council was called, and that in that very City which they desired it might be called in; therefore let them not grumble to grace and adorn it with their general Presence, whereby those things that belong to the Integrity and Verity of the Christian Religion, the Reduction of Good, and the amendment of ill Manners, the Peace, Unity and Concord of Christians among themselves, as well Princes as People may the better and more commodiously be effected, and furnish us with means for the repelling the Forces of *Barbarians* and *Infidels*, who strive to take away Christianity Root and Branch, still setting God before us in our Consultations, and carrying the light of his Wisdom and Verity in our Hearts, to act in the said Sacred Oecumenical Council; and with the Charity of all, to consult, handle, perfect, and bring to the desired ends as soon and as well as possibly they can. And that these our Letters, and that which is contain'd in them, may come to the Ears of all who are concern'd, and that none may pretend Ignorance, and seeing especially that there cannot be a free access unto all who are concerned in them, We Will and Command, That one of the Clerks of our Court, or some publick Notary, go incontinent to the *Vatican* and *Lateran* Church, and there in the midst of the people, which flock thither in great numbers to hear Divine Service, Read them with a loud Voice, and afterwards fix them upon the Doors of the said Churches, as likewise at the Entrance of the *Apostles Chancel*, and in the wonted place in the Field of *Flora*; where let them hang to the view and notice of all for some time: and when they shall be taken down, let there be left fastened in the same places, things in Imitation thereof: For we; by the Reading, Publication, and Posting up of these our Letters, do command and appoint, That all and every whom our Letters aforesaid do comprehend, shall, in the space of two months after the Publication and Affixion hereof, be bound and obliged to appear, as if they had been read and intimated to each particular Person: And that it shall be lawful for none to infringe, or boldly to contradict this our Bill of Indiction, Annunciation, Convocation, Statute, Decret, Mandate, Precept and Request: But if any will be so hardy as to presume to meddle with it, let him know that he will incur the Displeasure  
of

of the Omnipotent God, and of his two blessed Apostles, St. Peter and St. Paul. Dated from St. Peters Church in Rome, the 1542 Year of the Incarnation of our Lord, the 21st day of June, and in the Eighth Year of our Pontificate.

*Blosius.*

*Hier. Dand.*

The First Session of the Thrice Holy, Oecumenick, and General Council of Trent, begun under Paul III. Bishop of Rome; on the xiii day of the Month December, and in the Year of our Lord M.D.XLV.

*The Decree at the Opening the Council.*

**D**Oes it Please You, that for the Praise and Glory of the Holy and Undivided Trinity, the Father, Son, and Holy Spirit; for the Increase and Propagation of the Christian Faith and Religion; for the Extirpation of Heresie; for the Peace and Union of the Church; for the Reformation of the Clergy and Christian People; for the Depression and Destruction of the Enemies of the Christian Name; that we appoint and declare this Holy and General Council of Trent to begin and be begun? They Answer, *It pleaseth us.*

*The Order for the Second Session.*

Seeing the Feast of the Nativity of our Lord Jesus Christ is now drawing near, and that there are other Feasts at the end of the Old, and beginning of the New Year, Does it like you to hold your next Session on Thursday after Twelfth-day, which will be the seventh of January, in the year of our Lord M.D.XLVI? They Answer'd, It liketh us.

**The**

# The Second Session, held the vii of January, M.D.XLVI.

*A Decree about their Manner of Life, and other things to be observed in the Council.*

THE thrice Holy Synod of *Trent*, lawfully assembled by the power of the Holy Ghost, the three chief Legats of the Apostolick Seat presiding in it, doth acknowledge with our blessed Apostle St. *James*, *That every good and every perfect Gift, is from above, descending from the Father of Lights, who giveth to every one that asketh of him plenty of Wisdom, not stinting them; and knowing withal, That the fear of the Lord is the beginning of Wisdom*, did Order and Decree, That all and every Christs Faithful assembled in the City of *Trent*, should be intreated to amend all the Errors and Enormities of their past Life, and for the future to walk in the Fear of the Lord, and not fulfil the Lusts of the Flesh, but be instant in Prayer, Confess their Sins often; Receive the Sacrament of the Blessed Eucharist, Frequent Churches, and lastly, as far as every one is able, to fulfil the Commandments of the Lord, as also daily to pray for the Union of Christian Princes and the Church, privately in their Closets: It does also order, that all the Bishops and others of that Sacred Function, assembled in the said City to Celebrate the Oecumenick Council, be instant in the Praises of Almighty God, in offering of Sacrifices, Prayers and Praises, at least wise to offer up the Sacrifice of the Mass every Lords Day, the day whereon he rose from the Dead, and sent his Holy Spirit into his Disciples; and let them be careful, as the same Spirit by the Apostle hath taught us, that Prayers, Supplications, and giving of thanks, made for his Holiness the Pope, the Emperour, for Kings, and others in Authority, and likewise for all Mankind; that we may lead a quiet and peaceable life, and live to see the Increase of Faith amongst us: Moreover they order, that people Fast at least the Six days set apart for the Passion of our Saviour; and that they be charitable to the poor: And in the Cathedral Church shall be celebrated every Fifth Holy day the Mass of the Holy Spirit, with Letanies, and other Prayers for that end Instituted; and in other Churches, let there be said, at least, the Letanies and Prayers for the Day: And in the time of Divine Service, let there be no talking or discoursing together, but be assisting both with Heart and Voice in the Celebration.

And because it behoves Bishops to be without blame, sober, chaste, and careful over their charge, it adviseth, that above all things, every one be sober and moderate in his Drinking and Eating at Table. Furthermore, seeing it very often falls out that idle discourse does happen in that place, the Council doth order that some portion of Scripture be read even at the Bishops Tables; and Teach and Instruct all their Domestick Servants and Family not to be Contentious, Drinkers of Wine, Immodest, Covetous, Proud, Blasphemous and Lo-



vers of pleasures: Last of all, let them shun Vice, and imbrace Vertue, and in their Apparel, Worship, and in all their Actions, let them carry themselves honestly as becomes Ministers of the Servants of God.

Moreover, since it is the chief Care, Trouble and Intention of this most Holy Synod, that the Dark Chimera's of Heresies being dispell'd, which for so many Years have cover'd the Face of the Earth, the Light of the Catholick Verity, by the Assistance of Jesus Christ who is the true Light, may again shew its self in its Splendor and Purity, and that those things that want a Reformation may be Reformed; the said Synod doth intreat all Catholicks here Assembled, and to be Assembled, especially those skill'd in Sacred Writ, that they would seriously consider with themselves, by what ways and means this Assembly may best carry on their intention, and chuse the way that leads to the desired effect, whereby things to be condemned may be condemned the sooner and more consideringly, and things to be approv'd of Approv'd; that all the World with one Voice and one Confession of Faith, may glorify God, and the Father of our Lord Jesus Christ.

But in delivering their Opinions, according to an order of the Council of Toledo, the Ministers of the Lord sitting in the place of Benediction, ought not by immodest words to make a noise or tumultuously disturb him that speaketh; nor ought any one to hold an obstinate contest about false and frivolous matters, but that whatever is spoken, may be done with that mildness, as may neither offend the Auditors, nor make them warp in their judgments.

Furthermore this Holy Synod hath decreed and appointed, That, if by chance any one not seated in convenient place, yet desire leave to give his Opinion in any point for the good of the Assembly, or any other Acts whatsoever, during the sitting of the Council, should not prove a prejudice to, or be pleaded for as customary by any one.

*Afterwards the Session was put off till the Fourth day of February next.*

## **The Third Session, Celebrated the Fourth day of February, M.D.XL<sup>VI</sup><sub>VII</sub>.**

*A Decree concerning the Creed, or Symbol of our Belief. In  
the Name of the holy and undivided Trinity, the Father,  
Son and Holy Spirit.*

**T**HE most Holy Oecumenick and General Councils of Trent, lawfully met together in the Spirit of Holiness, the Three Legats of our Holy and Apostolick See presiding in it, considering the Weightiness of the Matters to be discussed, especially of those contain'd in the Two Chapters of the Extirpation of Heresies, and Reforming Manners, for which two causes alone it was chiefly call'd; yet acknowledging with the Apostle, that *we strive not against Flesh and Blood, but against Spiritual Wickednesses in high places*, when at the same time, and indeed



indeed principally he exhorts them to be strong in the Lord, and in the power of his Might, in all things taking upon them the Shield of Faith, whereby they may extinguish all the fiery darts of the Wicked, and put on the Helmet of Salvation, with the Sword of the Spirit, which is the Word of God. Therefore, that this pious care by the Grace of God might not fail in the progress of its Intention, above all things, they appointed and ordered Confession of Faith to be made, following in this the example of their Predecessors, who were wont in their more Holy Councils, first of all, before they acted any thing, to put on this Shield against Heresies; by which very means alone, they have sometimes drawn Infidels to the Faith, confuted Hereticks, and confirm'd the Faithful: Wherefore the Confession of Faith, used by the Holy Catholick Church, is, as it were, the Principle, in which all who profess the name of Christ, necessarily agree, and thought fit to express a firm and sole Foundation in those very words read in all Churches, against which the Gates of Hell shall never prevail; and which here follows.

I believe in one God the Father Almighty, maker of Heaven and Earth, and of all things visible and invisible, and in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one Substance with the Father, by whom all things were made; who for us men, and for our Salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man, and was Crucified for us under Pontius Pilate. He suffer'd and was buried, and the Third Day he rose again according to the Scriptures, and ascended into Heaven, and sitteth on the Right Hand of the Father. And he shall come again with Glory, to Judge both the Quick and the Dead: whose Kingdom shall have no end. And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father, and the Son, who with the Father and the Son together is Worshipped and Glorified, who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the Remission of Sins. And I look for the Resurrection of the Dead, and the Life of the World to come. Amen.

### The Order for the next Sessions.

The same most Holy, Oecumenick and General Synod of Trent, lawfully assembled in the Spirit of Holiness, the three Legats of the Apostolick See presiding therein, understanding that many Prelates from divers parts were preparing for their Journey, and that many were already upon the Road, intending for the Council, and considering that a full Senate would receive greater Esteem and Honour than only a few, hath decreed and appointed the next Sessions after this to be upon Thursday next after the First Sunday, call'd Laetare; but in the interim not to deferr the Discussion and Examination of such things as shall be thought fit to be discuss'd and examin'd by the said Council.

## The Fourth Session or Sitting, Celebrated the Eighth day of *April*, M.D.XLVI.

### *A Decree concerning Canonical Scripture.*

**T**HE most Holy Oecumenick and General Council of *Trent*, assembled lawfully in the Spirit of Holiness, the aforesaid Three Legats of the Apostolick See presiding therein, having this' always before their Eyes, That all Errors being taken away, the Purity of the Gospel might be preserved in the Church, which promise was delivered to us before, by the Prophets in the Old Testament, and delivered again anew, by the mouth of our Lord Jesus Christ himself, the only begotten Son of God, who afterwards commanded his Apostles to go preach it unto all Nations, as the only Saving Truth; and seeing this Verity and Discipline is contain'd in the written Word, and in the unwritten Traditions of the Fathers, which the Apostles receiv'd from the mouth of Christ himself; and descended down to us from the Apostles themselves, who had it dictated to them by the Holy Ghost, following the examples of the Orthodox Fathers of the Church, and reverencing all the Books, as well of the Old as New Testament, of both which God is the immediate Author; as also the Traditions themselves, belonging both to Faith and Manners; dictated as it were from the Mouth of Christ, or of the Holy Spirit, and preserved in the Catholick Church in a continual Succession; Hath therefore thought it convenient to publish a Catalogue of those Holy Books which are Canonical, lest possibly there might arise any doubt about it, which they were the Synod approv'd of as such: Of which take the following Account: Of the Old Testament, the Five Books of *Moses*, viz. *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*; then *Joshua*, *Judges*, *Ruth*, the Four Books of *Kings*, the Two Books of *Chronicles*, the First and Second Book of *Esdras*, which is call'd *Nebemias*, *Tobit*, *Judith*, *Hester*, *Job*, Psalms of *David*, in number an Hundred and Fifty; Proverbs of *Solomon*, *Ecclesiastes*, or the Preacher, *Song of Solomon*, *Book of Wisdom*, *Ecclesiasticus*, *Isaiab*, *Jeremiah*, and the Prophecie of *Baruch*, *Ezekiel*, *Daniel*, the Twelve Minor Prophets, viz. *Hosea*, *Joel*, *Amos*, *Obadiab*, *Jonah*, *Micah*, *Naum*, *Habakkuck*, *Zephaniab*, *Haggai*, *Zachariab*, *Malachiab*, and the two Books of the *Macchabees*. Of the New Testament, the Four Evangelists, *Matthew*, *Mark*, *Luke*, *John*, the *Acts* of the Apostles, writ by St. *Luke* the Evangelist; the Fourteen Epistles of St. *Paul*, viz. 1 to the *Romans*, 2 to the *Corinthians*, 1 to the *Galatians*, 1 to the *Ephesians*, 1 to the *Philippians*, 1 to the *Colossians*, 2 to the *Thessalonians*, 2 to *Timothy*, 1 to *Titus*, 1 to *Philemon*, and 1 to the *Hebrews*; 2 Epistles of St. *Peter*, 3 of St. *John*, 1 of St. *James*, 1 of St. *Jude*, and 1 of the *Revelation* of St. *John*. And if any one, reading over these Books in all their parts, as the custom is in the Catholick Church, being in the old vulgar Latin Edition, does not hold them for Sacred and Canonical; and knowing

knowing the before specified Traditions, does industriously condemn them, let him be *Anathema*, or accursed. Every one therefore may be satisfy'd in what order and manner the said Synod, after having laid the Foundation of the Confession of Faith, will proceed, and what Testimonies and Authorities they will chiefly make use of in confirming their Opinions, and restoring Orders and Manners in the Church.

*A Decree about the Edition and Use of the Sacred Text.*

Moreover, the said most Holy Synod, considering how it would not a little contribute to the Welfare of the Christian State, if, of the many Editions of the Bible, one only were pitch'd upon as Authentick, hath therefore appointed and declared, That the Ancient and Vulgar Edition, for so many Ages allow'd of in the Church, be held as Authentick in publick Lectures, Disputations, Preachings and Expositions; and that none presume to reject it upon any pretext whatever.

Moreover, for the restraining of Petulant and Saucy Wits, the Council does Decree, That no man presume upon his own prudence in matters of Faith and Manners, such as appertain to Edification, wresting the Holy Scriptures to speak his own Sense against that which our Holy Mother the Church hath, and does hold, to whom it of right belongs to judge of the true Sense and Interpretation of the Holy Scriptures; or, against the unanimous consent of the Fathers, dare put his own Interpretation upon Holy Writ, even although those their Interpretations should never be made publick: The Ministers of their respective Cures shall declare it, if they know any that contradict this our Order, that they may undergo the punishment according to Law in that case provided.

But being herein desirous to limit the Printers, who, without any Order, that is, supposing themselves to have liberty to print what they please, without the permission of their Superiours in matters Ecclesiastick, do print the very Bible it self, and that with Annotations to it, and Expositions, without ever considering what they do, nay very often by a private and unlawful Press; and which is still more grievous, without the Authors Name; and being thus printed, do sell them in some other Country for fear of a discovery: This Council doth order and appoint, That for the future, the Sacred Scripture, especially this Ancient Vulgar Edition, be most exactly printed; and that it be lawful for none to print, or cause to be printed, any Book touching things Sacred without the Authors Name; nor afterwards vend them, or keep them by them, except first examined and allowed by the Ordinary of the place, under the pain of an *Anathema*, or Curse, and a pecuniary Mulct, as was order'd in one of the Canons of the last Council held at the *Lateran*. And notwithstanding the Regularity thereof, they shall not print them, till they have first had the Licence of Superiours after they have narrowly view'd them over, according to their Orders. The Authors likewise that communicate and divulge their Copy to them, before it be first examin'd and approv'd of, shall be liable to the same punishment with the *Printer*. And that they who shall have, or read such Books,

Books, unless they can discover the Author, shall be held Authors thereof themselves. And this Examination of Books, shall be given in writing, and prefix'd in the Front of the Book, either written or printed, that it may appear to be Authentick, or with Allowance; and all this, that is, both the Examination and Licence shall be done freely and for nothing; that so those that are approv'd of may be Licensed, but those that are not allow'd of, to be refused. After all this, willing to amend that too much boldness of some who turn every thing to prophane uses, and make the words speak their own sense, turning the Holy Scriptures, forsooth, into Scurrilities, Fables, Vanities, Flatteries, Detractions, Superstitions, Wicked and Diabolical Incantations, Divinations, Sorceries, and Infamous Libels; it doth command and appoint, for the removing all irreverence and contempt of this Nature, that none for the future dare any ways pervert the Sacred Text, to these or the like ends; that all such Men, rash Interpreters and Violaters of the Word of God, his Power and good Pleasure, shall be punished at the Discretion of their Bishops.

#### The Order for the next Sessions.

*This Thrice Holy Synod doth constitute and appoint the next Sessions to be held and Celebrated the fifth Holy-day after the most holy Feast of Pentecost next coming.*

### The Fifth Session, Celebrated the Seventeenth day of June, MDXLVI.

#### *A Decree concerning Original Sin.*

**T**HAT our Catholick Faith, without which it is impossible to please God, being freed from all Errors, may remain in its purity, whole and uninfected, and lest the people of God should be carried about with every wind of Doctrine; and seeing that Old Serpent, the immortal Enemy of Mankind, amongst the many Evils which disturb and infest the Church of God in these our times, hath also renew'd his old wiles about Original Sin and the Remedy thereof; this thrice Holy, Oecumenick and General Council of *Trent*, lawfully assembled in the Holy Spirit, the said three Legats of the Apostolick See presiding therein, for the recalling such as do err; and the confirming such as do waver, following the testimonies of Sacred Scripture, holy Fathers, and most approved Councils, and the judgment and consent of the Church, hath thus declared and confessed its Opinion concerning *Original Sin*.

If any does deny, the first man *Adam*, after he had disobey'd Gods command in Paradise, did thereupon immediately lose that Sanctity and Integrity, wherein he was created, and for his prevarication did incur the Displeasure and Indignation of Almighty God, and consequently Death, which God threatend him withal if he did transgress, and with Death, Captivity to him that had the power of Death, that is, the Devil; so that the whole Man, for this offence, both  
Body



Body and Soul, were changed for the worse; Let him be *Anathema*, or Accursed.

If any one affirm that *Adam's* Prevarication did only reach to himself, and not to his Posterity; and that the Holiness and Integrity which he lost, he lost only as to himself and not as to us; and that through that cursed Sin of his disobedience temporal Death and Punishment of the Body was brought upon Mankind, and not that Sin which is the Death of the Soul; Let him be *Anathema*; For he plainly contradicts the Apostles, Saying; *By one man Sin entered into the World, and by Sin Death, and so Death hath passed upon all men, in that all have sinned.*

If any one do affirm, That this Sin of *Adam*, which originally was proper to him only, and transmitted unto all by Propagation, not Imitation is become proper unto all, can be taken away by the meer strength of humane Nature, and other means, than the Merit of our only Mediator Jesus Christ our Lord, who reconciled us unto God by his blood, and who obtain'd for us Justification, Sanctification and Redemption, and denies the Merit of Jesus Christ to be apply'd to the Adult as well as Infant in the Sacrament of Baptism, according to the Custom of the Church; Let him be *Anathema*; because, *There is no other name under Heaven given to Men, whereby they may be Saved: whence follows that saying; Behold the Lamb of God: Behold him that takes away the Sins of the World: and that other: Whosoever ye are that have been Baptized, have put on Christ.*

If any one denies the Baptizing of little Infants, even although born of Christian Parents; or says, That indeed their Baptism is for the remission of Sins, but that they contract nothing of Original Sin from *Adam*, which is necessary for the obtaining Eternal Life to be washed away in the Laver of Regeneration; whence it must necessarily follow, That the Form of their Baptism is not really for the Remission of Sins, but otherwise; Let him be Accursed: Because that of the Apostle is to be understood no other ways; *By one Man sin entered into the World, and by Sin came Death; and so Death hath passed upon all Men, in that all men have sinned,* and which the Catholick Church, diffused over all the World, did so understand. By reason of this Rule of our Faith, from the Tradition of the Apostles, even little children, who could not as yet be guilty of any Sin of their own, are truly Baptized for the Remission of Sins, that by Regeneration that might be done away in them, which was contracted by Generation: *Except a man be born again of Water and of the Spirit, he cannot enter into the Kingdom of Heaven.*

If any one deny the Guilt of Original Sin to be forgiven by the Grace of our Lord Jesus Christ which is conferred in Baptism; or else asserts, That the true and proper cause of Sin is not wholly taken away, but says it is only pass'd by and not to be imputed; Let him be accursed: For God hates nothing in his Regenerated ones: *Because there is no Damnation unto them, who are truly buried with Christ by Baptism unto Death: Who did not walk according to the Flesh, but putting off the Old Man, and putting on the New, which is created after God, being innocent, undefiled, pure, unblameable, and made the beloved of God, and heirs of God, & joint-heirs with Christ, nothing will absolutely hinder their entring into Heaven.* Nevertheless, this Holy Synod does confess and believe that there remains a

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Concupiscence, or, as it were, a Spark in the Baptized, but being so little it is not able to hurt them, if they do not give it ground, but advantageously resist it through the Grace of Jesus Christ: *For he that strives lawfully shall be Crowned.* This Concupiscence which the Apostle somewhere calls Sin, this Holy Synod declares that Holy Church never understood or call'd it a Sin, which truly and properly is a Sin in the Regenerate, but because it is of Sin and inclining to Sin: And if any are of a contrary opinion to this, Let them be *Anathema*.

The said Sacred Synod doth furthermore declare, That it was not in the least their Intention to comprehend in this Decree, concerning Original Sin, the Blessed and Undeified Virgin *Mary*, the Mother of God, but that the constitutions of Pope *Xystus IV.* of Blessed Memory, be observ'd, under the penalties contained in the said Constitutions.

## CHAP. I.

### *A Decree concerning Reformation.*

**T**He before-specify'd most holy Synod, assisting, embracing, and contributing toward the pious constitutions of the chief Bishops and their approved Councils, lest that divine Treasure of Sacred Writ, which was freely deliver'd unto men by the Holy Ghost, should be neglected, have Order'd and Decreed, That in those Churches, in which there is a Prebendary or Priesthood, or any other Salary, by what name soever call'd, belonging to the Lectors of Divinity, the Bishops, Arch-Bishops, Primates, and others of an Inferiour Rank, shall urge and compel those who have such a Prebendary, Vicarage, or like Salary, to apply themselves to the Exposition and Interpretation of Scripture, if they be abilited thereto; otherwise the Bishops, Arch-bishops, Prelates, and others of an inferiour rank, may take his Benefice from him, and substitute another more fit in his place: Moreover we decree that this Prebendary, Vicarage, or other Salary be not bestowed on any persons, but such as are well qualified thereto; if such a one cannot be got, that then, making some other shift, the place to become void. That in Metropolitan Churches or Cathedrals, if in a great and populous City, as also in Colleges in some great Towns, and belonging to no Bishops Seat, if the Clergy be therein numerous, and no Prebendary, Vicarage, or other such like place of Salary be there found, the first Prebendary that on any wise becomes vacant, (except by Resignation) may be understood to belong to him properly, who is not ordain'd for some other Benefice. But if there be no Prebendary in those Churches, or, if one, not sufficient; then a Metropolitan, or Bishop, to add thereto the Salary of some other single, or small Benefice; or such as are already Benefic'd in the City or Diocess, to contribute towards the endowing of it; or else some other way, as shall seem more convenient: Thus taking care, with the advice of their Chapter, that the Reading of the holy Scripture may be had publicly, but so, that no other Lectures whatsoever, by Custom, or any other Reason, constituted, be in the least thereby hinder'd. But let those Churches whose Benefices are but small, and the Clergy and People

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but few, so that Divine Service cannot conveniently be had, at least have a Master chosen by the Diocesan, together with his Council of Deans and Prebends, who may teach the Clergy and other poor Scholars, the Art of Grammar, that thereby, by Gods Grace, they may apply themselves to the study of Scripture, requiring nothing therefore but the income of his School, and the small Benefice, which they shall allow him as long as he continues in that office, not defrauding him of the benefit thereof as long as he continues obsequious in his Duty: Or let a certain Stipend be paid him from the Chapter or Bishops Table: Or otherwise let the Bishop himself think upon something for the good of his Church and Diocese, that so pious, so necessary and so profitable a design may not be neglected upon any pretence whatsoever.

Let Scripture likewise be read in the Monasteries of the Monks, if it can be done with convenience; in which matter, if the Abbots shall be remiss, then the Bishops of the places, Delegates herein of the Apostolick See, may compel them thereto as they shall see fit. Let it likewise be read in the Conventions of other Regulars wherein there is a conveniency for Study: The which reading of Scripture let it be assign'd to the worthy teachers thereof by order of general or provincial Chapters: Let it likewise be set up in publick Schools, wherein it has not been yet read, by the Piety and Charity of the most Religious Princes and Commonwealths, for the Defence and Increase of the *Catholick* Faith, and Preservation and Propagating of Sound Doctrine: and restore it again where neglected. And lest under a Pretext of Piety Impiety be disseminated, the said Holy Synod hath decreed, That none be admitted to this office of Lecturer either publicly or privately, but, who have been first of all examin'd by the Bishop of the Place, as to his Life, Manners and Understanding, and approv'd of; which must not be understood of those who read in the Cloysters of the Monks.

## CHAP. II.

LET those likewise who have taught Scripture publicly in Schools, and those Scholars who study in the said Schools, fully enjoy and obtain all the privileges granted them by common Right of Receiving the fruits of their Prebendaries and other Benefices in their Absence. And because the Preaching of the Gospel is no less necessary for the good of the Christian Common-wealth, than the Reading thereof, the ordering whereof is solely in the hands of the Bishops, this said Sacred Synod hath order'd and decreed, all Bishops, Archbishops, Primates and other Prelates of the Church, bound personally, unless lawfully hindered, to preach the Holy Gospel of Jesus Christ themselves. But if it so fall out, the Bishops, or other the aforesaid, be lawfully detain'd, they shall be bound according to the order of this General Council, to make choice of fit men, to perform the Office of the Ministry to Edification. But and if any refuse to fulfil this our Order, let him undergo the punishments in that case provided. Arch-Presbyters also, Plebans and all Parochials, or others that have the care of Souls, shall in their Respective Churches, in their own persons (or by others fit, if lawfully hindered) feed the Flock committed to their charge,

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with wholesome Words, according as they are able, at least on *Sundays* and the Solemn Feasts, teaching them those things which are necessary to be known to Salvation, telling them with what brevity and plainness they are able, what Vices they are to avoid, and what Vertues they are to follow, that they may escape eternal Punishment, and obtain everlasting Life; which, if any one neglect to do, pretending that for some reason he is exempt therefrom by order of his Diocesan; and although some Churches should some way or other be exempt, as belonging to some Monastery, which if it be within the limits of the Bishops Diocese, his Pastoral Care ought not to be wanting therein; lest that saying be fulfilled, *The Little ones asked for Bread, but he was not found that could give it them.* Therefore after they have been admonish'd by the Bishop of their Non-Residence for the space of three Months, let them be restrain'd by the Censures of the Church, or otherwise at the pleasure of the Bishop, that so, if he see it expedient, some reasonable Salary be paid to another out of the Emolument of the Benefice, who may perform the Office until they Repent and Return to their Charge again. But and if there be any Churches found belonging to Monasteries, that are included in no Dioceses, if the Abbots and Regular Prelates be negligent in the before-mention'd office of Preaching, they may be compell'd by the Metropolitans, who, as to this matter, are, as it were, the Delegates of the Apostolick See, and in whose Provinces the Dioceses themselves are; And neither Custom, nor Exemption, nor Appeal, nor Recantation, nor Recourse, may hinder the Execution of this Decree, until the matter be examin'd and decided by a competent Judge, that may proceed summarily, and with respect to the truth of the matter. Regulars also, of what order soever, may not Preach, not even in the Churches of their own Order, till they have been first of all Examined as to their Life, Manners, and Knowledge, and approv'd of by their Superiours, and have their Licence: With which Licence they are bound to appear before their Bishops personally, and ask their Blessing before they may begin to Preach: But in the Churches, which are not of their Order, and beyond the Power of their Superiours, Let them be oblig'd to receive Licence from the Bishop; without which they may by no means preach in those Churches: Notwithstanding the Bishops shall Licence them *gratis*. But if the Preacher, which God forbid, shall disseminate Errors and Scandals among the People, and though he preach in the Monastery of his own or another Order, the Bishop may suspend him from his office of Preaching; But if he has preach'd up Heresie, let him proceed against him according to Law, and the Custom of the place, even although the Preacher should pretend himself exempt by a general or special Privilege; for in such a case the Bishop may proceed by the Authority of an Apostle, and as delegate of the Apostolick See. But let Bishops be careful, lest any Preacher, vex'd by false Informations, or otherwise calumniated, have a just cause to complain.

Let Bishops also have a care that they admit not any of those who are call'd Regulars, and live out of the Cloysters, and are not obedient to their Religion; nor Secular Presbyters, unless noted and approv'd of for their Manners and Doctrine, to preach in their City or Diocese, under pretext of certain Privileges, unless they have first of all the Popes leave so to do, from whom 'tis very likely these



these unworthy men cannot obtain those Privileges, unless by concealing the truth, and telling an express lye. But Eleemosynary Quæstors, commonly called Tradescens, of what condition soever they be, may by no means, either by themselves, or another, presume to preach, or do or act contrary to the Bishops or Ordinaries of places, and notwithstanding some Privileges, may be instantly restrain'd by some seasonable Remedy.

An Order for the next Session.

*This most holy Synod hath also Order'd and Decreed the next Sessions to be held on Thursday, the Fifth Holiday after the Feast of St. James the Apostle.*

*And thereupon the Sessions was Prorogued till the Thirteenth day of January, 1547.*

The Sixth Session, held the Thirteenth day of  
January, M.D.XLVII.

A Decree concerning Justification.

The Prologue.

Seeing at this time, not without the loss of many Souls, and the great Detriment of the Church, some Errors are spread abroad concerning *Justification*, this most Holy Oecumenical and General Council of *Trent*, for the Praise and Glory of God; the Tranquillity of the Church, and the Salvation of Souls, Assembled in the Spirit of Holiness, there residing therein, in the Name of the most Holy Father in Christ, and our Chief Lord, *Paul III.* by the Divine Providence, Pope, the most Reverend Lords, the Lords, *Jo. Maria* Bishop of *Palestrina* and *Mont*, and *Marcellus* Presbyter of the Holy Crusade in *Hierusalem*, Cardinals of the Holy Church of *Rome*, and prime Apostolick Legats; does intend to expound to all the Faithful in Christ, the true and sound Doctrine of Justification, which Jesus Christ the Mirror of Justice it self, the Author and Finisher of our Faith, taught, the Apostles deliver'd, and Holy Church by the suggestion of the Holy Spirit has always retain'd; strictly forbidding any one to dare for the future to believe, preach, or teach, otherwise than is order'd and declar'd by this present Council.

C H A P. I.

Of the Inability of Nature and Law to Justifie.

First, this Holy Council does declare, That it is necessary, truly and well to understand the Doctrine of *Justification*, that every one acknowledge and confess, That through *Adam's* Transgression all men had lost their Innocence,

and become sinful, and, as the Apostle has it, *by Nature the Children of Wrath*; and as we expounded it in the Decree of *Original Sin*, were so far servants of Sin, and under the Power of the Devil and the Grave, that not only the Gentiles by the force of Nature, nor indeed the *Jews* by the Letter of the Law of *Moses*, could free themselves therefrom; although their Free-will was not altogether extinct in them, though lessen'd and decay'd in its Vigour.

## C H A P. II.

*Of the Dispensation and Mystery of Christs Coming.*

**W**Hereby it came to pass that our Heavenly Father, the Father of Mercies, and God of all Consolation, sent his Son Jesus Christ (so often promised when the fulness of time should come, and spoken of by the holy Patriarchs both before and under the Law) amongst men, that he might as well redeem the *Jews* that were under the Law, as make the *Gentiles*, who knew no Justice, to do justly, and all to receive the Adoption of Sons. God propos'd him as a propitiation for our sins through Faith in his Blood, and not only for our sins, but those of the whole World.

## C H A P. III.

*Who are Justified by Christ.*

**I**Ndeed, though he died for all, yet all do not receive the benefit of his Death, but they only, to whom the merit of his passion is communicated: For, as indeed men had not been born in sin, had they not been the seed of *Adam*, for being his posterity, his guilt became their's; so, unless they be born again in Christ, they shall not be saved, seeing that regeneration of his meer grace is attributed to them through the merit of his passion, that they may be saved: For which great benefit the Apostle does exhort us to give thanks to God always, who has made us worthy of a part with the Saints in Heaven, and snatch'd us from the power of Darkness, and Translated us into the Kingdom of his Beloved Son, in whom we have Redemption and Remission of sins.

## C H A P. IV.

*A Description of the Justification of the Wicked, and the Manner thereof in a State of Grace, insinuated.*

**T**owards the Justification of the Wicked, it is necessary that there be a Translation from that state in which a man was born the Son of the first *Adam*, to a state of Grace and Adoption of Sons of God through the second *Adam*,

*Adam*, Jesus Christ our Saviour : Which Translation now after the promulgation of the Gospel, cannot be made but by the Laver of Regeneration, or the earnest desire of the party to be Baptiz'd : As it is written ; *Unless a man be born again of Water and of the Holy Ghost, he cannot enter into the Kingdom of God.*

## CHAP. V.

*Of the necessity there is for the Adult to prepare for Justification, and how it may be done.*

**T**His Holy Council does further more declare, That the adult do take the beginning of their justification from the grace of God which comes by Jesus Christ ; that is, by his call, whereby they are call'd as being altogether unable in themselves ; that, they that were strangers to God through Sin, by his quickning and assisting Grace, may be dispos'd to betake themselves to their own Justification, his Grace freely assenting and Working together with them : So, that God inlightens the heart of Man by his holy Spirit, man himself being no actor therein, but receiving this inspiration as being only able to reject it, and not able of himself without Gods free grace to set himself to do justly in his sight : Whence it is that that saying of Scripture, *Turn ye unto me, and I will be turned unto you*, puts us in mind of our Choice ; when we Make Answer ; *Turn us, O God, and we shall be turned.* We acknowledge we are prevented by the Grace of God.

## CHAP. VI.

*The Manner of Preparation.*

**M**EN are design'd to Justification, when quickned and assisted by the Divine Grace, and receiving Faith by the Ear, they are freely mov'd in God, believing those things to be true which are promised and divinely reveal'd ; and that is the first step to the justification of the Wicked by the Grace of God, and the Redemption which is in Christ Jesus ; and while they know themselves to be sinners, and through fear of the Divine Justice, wherewith they are profitably mov'd, begin to resolve to cast themselves on Gods Mercy, being elated with hope, trusting that God will be favourable unto them for Christ's sake ; and begin to love him the Fountain of all Justice : And thenceforward they are mov'd with a certain hatred and detestation of Sin, that is, by that Penitence which ought to exert it self before Baptism : Lastly, while they resolve upon Baptism, to begin a new Life, and keep Gods Commandments. Of this Disposition it is thus writ, *He that draws near unto God, must believe that he is ; and that he is a Rewarder of them that seek him : And, Be of Faith, Son, thy Sins are forgiven thee : And, The Fear of the Lord putteth away Sin : And, Repent and be baptized every*

ene of you, for the Remission of your Sins, and ye shall receive the gift of the Holy Ghost: And, Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe whatsoever I have commanded you: And lastly, Prepare your hearts unto the Lord.

## CHAP. VII.

### *What the Justification of the Wicked is, and what its Causes.*

**J**ustification it self follows the before-said disposition and preparation, which is not only the Remission of Sins, but even the Sanctification and Renovation of the inward man by a voluntary receiving of Grace, and giving of Alms: Whence a Man of Unrighteous is made Righteous, of an Enemy a Friend, that he may be heir of the hope of Eternal Life: The causes of this Justification are *final*; The Glory of God and Christ, and Eternal Life. But the Merciful God is the *Efficient Cause*, who does willingly cleanse and sanctifie, signing and anointing with the Spirit of Promise, or of the Holy Ghost, who is the pledge of our Inheritance; the *Meritorious Cause*, is the most beloved and only begotten Son of God, our Lord Jesus Christ; who, when we were Enemies, out of the Ardent love, wherewith he loved us, by his most Holy passion upon the Wood of the Cross merited our Justification, and made satisfaction to God the Father for us. The *Instrumental* cause is the Sacrament of Baptism, which is the Seal of Faith, without which no man was ever saved: Lastly, the *Formal* cause is the Justice of God; not that whereby he himself is just, but that whereby he justifies us; with which being indowed by him, we are renewed in the Spirit of our Understanding, and we are not only reputed, but we are called and really are justified, receiving Justification in our selves, every one according to his measure, as the Holy Ghost pleases, and according to the proper disposition and co-operation of every one: although that none can be justified, to whom the merits of the passion of our Lord Jesus Christ are not communicated; which is done in this Justification of the Wicked, while by the merits of his most Holy passion, the love of God by the Holy Ghost is poured into their Hearts, who are justified, and remain therein: whence by this Justification and Remission of sins, man had all these infused into him, as Faith, Hope, and Charity, by Jesus Christ: For Faith, unless Hope and Charity be likewise added, does not unite us perfectly with Christ, nor make a lively Member of his Body; for which reason it is most truly said; *That Faith without Works is Dead and vain*; And, *In Jesus Christ neither Circumcision availeth any thing, nor Uncircumcision, but Faith, which works by Love*. The Catechumens receive this Faith from the Tradition of the Apostles, before they receive the Sacrament of Baptism, when they ask Faith, and Eternal Life, which Faith without Hope and Charity cannot acquire: And immediately after there follow the words of Christ; *If thou wilt enter into Life, keep the Commandments*. Therefore, they, who receive true and Christian Justification in their infancy, instead of that which *Adam* lost both as to himself and them, are commanded to continue in that Righteousness pure and immaculate,



culate, bestow'd on them by Jesus Christ, and bring it along with them before the Tribunal of our Lord Jesus Christ, that they may have Eternal Life.

## CH A P. VIII.

*How the Wicked may be understood to be Justified gratis, and by Faith.*

**B**UT seeing the Apostle says man is Justified *by Faith and the Deeds of the Law*, these words are to be understood in that sense which the perpetual consent of the Catholick Church hath held and expressed; that to wit, we may therefore be said to be justify'd by Faith, because Faith is the beginning and foundation of Mans Salvation, and the Root of all Justification, without which it is impossible to please God, or come into the Fellowship of his Sons: And we may be said to be justified *gratis* or for nothing; because nothing of either Faith or Works, preceeding Justification, can merit the Grace thereof: For if it is by Grace then is it no more of Works; for if it were, as the same Apostle speaks, That Grace would be no Grace.

## CH A P. IX.

*Against the vain Confidence of Hereticks.*

**B**UT seeing it is necessary to believe, That sins are not, nor ever were remitted, but purely by Gods mercy through Christ: It must not then be said that any mans sins are forgiven because he boasts of his confidence and certainty thereof, and reposing himself quietly and contentedly in that confidence alone; seeing this vain confidence, so remote from all godliness, may be among Hereticks and Schismatics, as we see it is at this time preach'd up with great earnestness by them against the Doctrine of the Catholick Church: Nor must we assert that they, who are really and truly justified, ought, without any the least doubt or scruple in themselves, to conclude themselves justify'd, and none absolv'd from Sin or Justified, but such as do certainly believe themselves absolv'd and justified, and by this Belief only Absolution and Justification to be perfected; as if he that believes not this, may doubt of the Promises of God, and the Efficacy of the Death and Resurrection of Christ: For as no truly Godly man ought to doubt of the Mercy of God, the Merit of Christ, and the Virtue and Efficacy of the Sacraments; so every one, when he looks upon himself, and his own infirmity and indisposition, may fear, and doubt of his Grace, seeing none is able certainly to know whether he has the Grace of God or no.

CHAP.

## C H A P. X.

*Of the Increase of Justification acquir'd.*

SO then the Justified are made the Friends and Servants of God, and passing from one Vertue to another, as the Apostle has it, are Renewed day by day: That is by mortifying the Flesh, and turning those arms into the Sanctification of Righteousness, by observing the Commandments of God and the Church, do increase in that Righteousness they receiv'd from Christ, Faith working in them together with good Works, and are made still more righteous; as it is written; *He that is Righteous, let him be Righteous still*: And again, *Fear not to be Righteous even unto Death*: And again, *Because ye see man is justified by works, and not by Faith alone*. This Increase of Righteousness holy Church begs, when she prays; *Give unto us, O Lord, the increase of Faith, Hope and Charity.*

## C H A P. XI.

*Of the keeping the Commandments, and of the Necessity and Possibility thereof.*

NEVERTHELESS, no man, notwithstanding he is justified, ought to deem himself freed from keeping the Commandments; nor ought any to use that rash saying, prohibited by the Fathers under a Curse, *That the Precepts of God are impossible to be kept by a Righteous man*; for God does not command impossibilities, but bids us do what we can, and beg his assistance in what we cannot, and he will help us: *Whose Commandments are not grievous, whose yoke is pleasant, and whose burthen is light*: For they that are the Sons of God, love the Son Christ Jesus; and, They that love him, as he himself witnesses, keep his sayings; which, with the Divine Assistance, they may perform. And, in this mortal life, though men be holy and righteous, they may fall into small daily Sins, such as are call'd Venial, yet nevertheless not cease to be Righteous: For that saying of the just is lowly and true, *Forgive us our Trespases*: Whence it comes to pass that the Righteous should think themselves so much the more bound to walk in the ways of Righteousness, seeing they are freed from Sin, and made the Servants of God, to live Soberly, Righteously, and Godly, and prevail through Christ, by whom they had access unto the state of Grace: For God does not forsake those who have been once justified by his Grace, unless they first forsake him: None therefore ought to comfort himself up with Faith alone, thinking that thereby he is made an Heir, and will obtain an Inheritance, even though he does not suffer with Christ, that he may be Glorify'd with him; For even Christ himself, as the Apostle speaks, though he was the Son of God, yet learned *Obedience by the things which he suffer'd*: and being made perfect, became the Author  
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of Salvation unto all them that obey him : And to this purpose it is that the Apostle admonishes the Righteous, saying ; *Know ye not, that they, who run in a Race, run indeed all, but one receiveth the Prize? So run that ye may obtain : I therefore so run, not as uncertainly ; so fight I, not as one beating the Air : but I keep under my Body, and bring it into Subjection ; lest that by any means, when I have Preached to others, I my self should be a castaway:* The Prince of Chief or the Apostles also, St. Peter, says ; *Give diligence to make your calling and Election Sure ; for if ye do these things, ye shall never fail.* From all which it is plain, that they repugn the Doctrine of the true Religion, who say, That the Righteous sins at least venially in every good work which he does ; or, which is still more intolerable, That he deserves Eternal punishments : And those likewise, who say, That the Righteous do sin in all their Works, if they have an Eye to the Eternal Reward, by rousing up their Sloth, and resolving to run the Race, with this opinion, that God is principally thereby Glorify'd : As it is written, *I have inclin'd my heart to thy righteous Judgments: for the recompence of Reward.*

## CHAP. XII.

*The temerarious Presumption of Predestination carefully to be avoided.*

None ought, as long as he continues in this mortal Life, so far presume upon the secret Mytery of Divine *Predestination*, as positively to determine himself among the number of the *Predestinate*: as if it were true, That a Righteous Man cannot Sin any more; or, if he do, he may promise himself a true Repentance thereof: For it cannot be known, unless by special Revelation, whom God hath elected.

## CHAP. XIII.

*Of the Reward of Perseverance.*

OF the reward of Perseverance, of which it is thus written, *He that shall continue unto the end, shall be saved.* Which Salvation indeed cannot be had from any other, but from him, who is able to establish him that standeth that he may stand perseveringly, and restore him that is falling: No man can promise to himself any thing of absolute certainty, although we all of us ought to place and repose a most firm hope in Gods help. For God, unless they be wanting to his Grace, as he has begun a good Work will finish it, working in them to will and to do. Nevertheless, let them that think they stand take heed lest they fall, and with fear and trembling let them work out their Salvation, in Labours, in Watchings, in Almsdeeds, in Prayers and Oblations, in Fastings and Chastity: For they ought to fear, knowing that they are renew'd to a hope of Glory, from the

War with the Flesh, the World and the Devil ; wherein they cannot be Victors, unless with Gods grace they be obedient to that of the Apostle, saying; *We are not Debtors of the Flesh to live after the Flesh; For if ye live after the Flesh, ye shall dye; but if by the Spirit ye mortifie the deeds of the Flesh, ye shall live.*

## C H A P. XIV.

*Of the Lapsed, and their Recovery.*

**T**hey, who after receiving the Grace of Justification, have fallen through sin, may again be justified, ( God stirring them up by the Sacrament of Penance ) when they shall endeavour to regain their lost Grace by the merit of Christ ; for this manner of Justification is the Reparation of the lapsed ; which the Holy Fathers fitly called, *The second Plank after the Shipwrack of Grace lost* : For, for such as do relapse into sin after Baptism, Jesus Christ instituted the Sacrament of Penance, when he said, *Receive ye the Holy Ghost : Whose sins ye remit, they are remitted; and whose sins ye retain, they are retained.* Whence it appears, that the Penance of a Christian man after a lapse, is much different from that of Baptism, containing in it not only a cessation from sin, and a detestation thereof, or a broken and contrite heart, but also a Sacramental Confession thereof, at least a desired one, and Priestly Absolution to be made in its due time ; as likewise a satisfaction, by Fastings, Alms-deeds, Prayers, and other Godly exercises of a Spiritual Life, not indeed for an eternal Punishment, which by means of the Sacrament, or the desire to receive the Sacrament, is remitted together with the Offence ; but for a temporal one, which, as Holy Writ teaches, is not always wholly remitted them, as in Baptism, who having receiv'd the Grace of God, through ingratitude do vex the holy Spirit, and are not affraid to violate the Temple of God. Of which Penance it is written, *Remember from whence thou art fallen, and repent and do thy first works* : And in another place, *For godly sorrow worketh Repentance unto Salvation, not to be repented of* : And again, *Repent, and bring forth fruits meet for Repentance.*

## C H A P. XV.

*By every Mortal Sin Grace is lost, but not Faith.*

**A**gainst the subtil dispositions of certain persons, ( who by their pleasant speeches and blessings, draw away the hearts of innocent persons; ) we must also asert, That the Grace of Justification received is not only lost by Unbelief ( by which even Faith it self is ) but by any other mortal sin ; which we shall prove by averring that Doctrine of the Divine Law, where not only unbelievers, but the believing Fornicators and Idolaters, Adulterers, Effeminate, Abusers of themselves with Mankind, Thieves, Covetous, Drunkards, Revilers, Extortioners, were shut out of the Kingdom of Heaven ; together with all others,



others, who committed mortal sins, from which by the assistance of Gods grace they might abstain ; and for which they are separated from the Grace of Christ.

CHAP. XVI.

*Of the Fruit of Justification, or the Merit of good Works, and the reason of that Merit.*

Seeing then, that when men are upon this account Justified, they will either constantly keep the grace received, or recover it when lost ; we are to set before us the words of the Apostle : *Abound in every good Work, knowing that your labour is not in vain in the Lord : For God is not unrighteous to forget your Work and Love, which ye have shewed toward his name. And cast not away your Confidence, which bath a great Reward.* And therefore Life Eternal is set before them that do good, and hope in God to the end, and Grace is mercifully promised to the Sons of God through Christ Jesus ; and is faithfully to be given them as a reward for their good Works and Merits ; ( even as he himself hath promised. ) For this is that *Crown of Justice* which ( as the Apostle says ) after his Fight, and the Finishing of his course was laid up for him, by the just Judge, and not for him only, but for all those that love his appearing. For when Christ himself ( as the Head to the Members, or the Vine to the Branches, ) doth continually infuse Vertue into the Justified ; the which Vertue doth always go before, Accompany, and Follow after their good works ; and without which they could by no means be Acceptable with God or Meritorious : We must then believe that nothing more is wanting to the Justified whereby they may be thought truly to have satisfy'd the divine law as to their state in this life, and to have merited Eternal life in its due time ( if they depart in Gods Favour. ) When Christ our Saviour saith : *If any man shall drink of the water that I shall give him he shall thirst no more ; but the Water which I shall give him shall be a Well of Living Water springing up to Eternal Life.* So neither is our Righteousness to be imputed unto us, nor must the righteousness of God be neglected or rejected. For that which we call our Righteousness, is so called, because by that righteousness inherent in us we are justified ; that same Righteousness of God is so properly called because it is pour'd into us by God through the merits of Christ : But neither must we forget that, which is so absolutely attributed to good Works in Holy Scripture : That he that shall but give a Cup of cold Water to any the least of his Disciples, Christ does promise he shall not lose his Reward. And the Apostle witnesseth, That that which is but a light and momentary Affliction here, works in us an exceeding weight of Glory in the Heavens : But God forbid, that a Christian Man should either trust to, confide, or glory in his own strength, and not in the Lord, whose goodness toward all men is such, that he would have the good things which we enjoy rather esteemed our own merits than his Rewards. And seeing in many things we offend all, every one ought to have the severity and justice of God, as well as his Mercy and Goodness before his eyes ; and no one ought to judge himself guiltless, though he finds nothing

faulty in him : Because the actions of men are not to be examin'd and judg'd by humane judgment, but by God ; *who will bring to light things hid in Darknes, and make clear the Councils of the Heart* : And then every one shall have praise of God, who, as it is written, *will give to every one according to their Works.*

To this Catholick Doctrine about *Justification*, which except every man firmly believes, he cannot be Justified ; it hath pleased this Sacred Synod to subjoin these following Canons, that all may know, not only what to hold and follow, but also what to reject and shun.

## OF J U S T I F I C A T I O N.

### Canon I.

**I**F any one shall say, That a man by his Works, which he performs either by the strength of his humane Nature, or by the Doctrine of the Law without Divine Grace by Jesus Christ, may be justified before God ; let him be Accursed.

### Can. II.

If any one shall say, That Divine Grace by Jesus Christ was only given to this end, That a man might live righteously with more ease, and merit Eternal Life ; as if by his own free will without Grace, he were able to do both, though hardly and with difficulty ; let him be Accursed.

### Can. III.

If any one shall say, That a man may believe, hope, chuse, and repent as he ought, that the Grace of Justification may be bestow'd on him without the Inspiration and Assistance of the Holy Ghost to prevent him ; let him be Accursed.

### Can. IV.

If any man shall say, That mans Free-will moved and excited by God, Works nothing together with God assenting, exciting and calling, whereby he may dispose and prepare himself to obtain the Grace of Justification ; and that he's not able to dissent if he would, but does act altogether as a thing without life, and as a thing that is meerly Passive ; let him be Accursed.

### Can. V.

If any one shall say, That mans Free-will is lost and extinct by *Adams* Fall, or that the thing is only in the Title, yea that there remains only the Title without the Thing, which is a Faction brought into the Church by the Devil ; let him be Accursed.

### Can. VI.

If any one shall say, That it is not in the Power of Man to do wickedly, but that God does ill things as well as good, *i. e.* not by permission only, but also properly and of himself, so as the Destruction of *Juda* is no less his own proper Act, than the Conversion of *Paul* ; let him be Accursed.

### Can. VII.

If any one shall say, That all Works, done before Justification, after what manner soever, are really sinful, and worthy of Gods indignation ; or that the  
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more a man strives for the obtaining Grace, the more grievously he sins; let him be Accursed.

*Can. VIII.*

If any one shall say, That the Fear of Hell, whereby, repenting of our sins, we betake our selves to the Mercy of God, or abstain from sin, is a sin in it self, and makes Sinners still more so; let him be Accursed.

*Can. IX.*

If any one shall say, That the Wicked are justified by Faith alone, so that he understands nothing else to be requisite, that he may do toward the obtaining the Grace of Justification, and that it is no ways necessary that he be prepared or disposed at the Motion of his Will; let him be Accursed.

*Can. X.*

If any one shall say, That men are justified without the righteousness of Christ which he merited for us; or that they are *formally* justify'd thereby; let him be Accursed.

*Can. XI.*

If any one shall say, That Men are justified by the Imputation only of Christs Righteousness, or by the Remission of sins only, Grace and Charity excluded; which is infused into their hearts by the Holy Ghost, and abides fast in them; or that the grace, whereby we are justified, is only Gods Favour; let him be Accursed.

*Can. XII.*

If any one shall say, That justifying Faith is nothing else but a firm Trust in Gods Mercy, forgiving Sins through Christ; or, That that firm Trust alone is that whereby we are justified; let him be Accursed.

*Can. XIII.*

If any one shall say, That 'tis necessary for every man towards the obtaining Remission of Sins, That he believe certainly, and without any doubt of his own Infirmary and Indisposition, that his sins are forgiven him; let him be Accursed.

*Can. XIV.*

If any one shall say, That a Man is absolv'd from his Sins, and justified, in that he certainly believes himself to absolv'd and justify'd; or that none is really justified, but he that believes himself to be so; and that by this Faith alone Absolution and Justification are wrought; let him be Accursed.

*Can. XV.*

If any one shall say, That a Regenerate and justified Man is held of Faith to believe that he is certainly in the number of the Predestinated; let him be Accursed.

*Can. XVI.*

If any one shall say, That absolutely and infallibly he shall without doubt have that great gift of Perseverance even to the end, unless he have had it by special Revelation from God; let him be Accursed.

*Can. XVII.*

If any one shall say, That the grace of Justification does not happen unto any for Life except the Predestinate; but that all others who are called are cal-  
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led indeed, but not to receive grace, as being predestin'd unto evil by the Divine Power ; Let him be Accus'd.

*Can. XVIII.*

If any one shall say, That it is impossible even for a Righteous man, and under a state of grace, to keep Gods Commandments ; Let him be Accus'd.

*Can. XIX.*

If any one shall say, That there is nothing commanded in the Gospel except Faith, that all other things are indifferent, neither commanded, nor prohibited, but left to every ones liberty ; or that the Ten Commandments have no relation to Christians ; Let him be Accus'd.

*Can. XX.*

If any one shall say, That a justified and even perfect man is not oblig'd to observe the Commands of God and the Church, but only to believe them ; as if indeed the Gospel were a bare and absolute promise of Eternal Life, without any condition of observing the Commandments ; Let him be Accus'd.

*Can. XXI.*

If any one shall say, That *Jesus Christ* was given unto men by God, as a Redeemer in whom they may confide ; but not as a Legislator whom they may obey ; Let him be Accus'd.

*Can. XXII.*

If any one shall say, That a justified person either ( without special help from God ) is able to persevere in his received Righteousness, or with that help cannot ; Let him be Accus'd.

*Can. XXIII.*

If any one shall say, That a person being once justified, can sin no more, nor lose the grace of God ; and therefore, that he that falls away and sinneth, was never truly justified, or on the contrary, that he is able all his life long to avoid all, even Venial Sins, unless allow'd by a special Privilege from God, ( as it is the opinion of the Church concerning the B. Virgin ; ) Let him be Accus'd.

*Can. XXIV.*

If any one shall say, That Righteousness received cannot be kept, and consequently not increased before God by good Works ; but that the Works themselves are only the Fruits and Signs of justification received, and not the cause of its Increase ; Let him be Accus'd.

*Can. XXV.*

If any one shall say, That a justified person does sin, at least Venially, in every good work, or ( which is more intolerable ) mortally, and therefore merits Eternal Punishment, and is not only thereby damn'd, because God does not impute their Works to Damnation ; Let him be Accus'd.

*Can. XXVI.*

If any one shall say, That the Just for their good works, which were done in God, ought not to expect or hope for any Eternal Retribution from Gods mercy, or the Merits of *Jesus Christ*, if by doing well and keeping the Divine Precepts they have persevered to the end ; Let him be Accus'd.

*Can.*



Can. XXVII.

If any one shall say, That there is no Sin mortal, except that of Unbelief, or That grace once received, can be lost by no other Sin, though never so grievous and enormous, except that of Infidelity; Let him be Accursed.

Can. XXVIII.

If any one shall say, That through Grace lost by Sin, Faith is likewise lost, or that Faith which remains is not true Faith, seeing it is not lively, or that he that has Faith without Charity is no Christian; Let him be Accursed.

Can. XXIX.

If any one shall say, That he, who is fallen after Baptism, is not able by the grace of God to rise again; or that he is indeed able, but by Faith alone, to regain grace lost, without the Sacrament of Penance, as the holy *Romish* and Universal Church has hitherto profess'd, kept and taught, being taught them by our Lord Christ, and by his Apostles; Let him be Accursed.

Can. XXX.

If any one shall say, That after the grace of Justification receiv'd, every penitent Sinners Sin is so far remitted, and the guilt of Eternal Punishment blotted out, that there remains no guilt to be expiated by Temporal Punishment, either in this Life, or in the other in Purgatory, before he comes to Heaven; Let him be Accursed.

Can. XXXI.

If any one shall say, That a Righteous man Sins, while he does good Works, having an Eye to an Eternal Reward; Let him be Accursed.

Can. XXXII.

If any one shall say, That the good Works of a justified person are so far the gifts of God, that they cannot be said to be the Merits of the person justified; or, That a person justified by good Works, which he performs through the grace of God, and the merit of *Jesus Christ*, of whom he is a lively member, does not really merit the increase of Grace, Eternal Life, and, if he die in a state of Grace, the Consequence thereof, as also an encrease of Glory; Let him be Accursed.

Can. XXXIII.

If any one shall say, That this holy Synod, by this Catholick Doctrine of Justification expressed in this present Decret, hath in any thing taken from the glory of God, or the merits of *Jesus Christ* our Lord, and hath not rather made plain the Verity of our Faith, and lastly the glory of God and *Jesus Christ*; Let him be Accursed.

*A Decree concerning Reformation.*

CHAP. I.

**T**He same Holy Synod, by the same Presidents and Legates of the Apostolick See, willing to prepare it self for the Restitution of the almost decayed Ecclesiastick Discipline, and the amending of manners, in the Clergy, and Christian

stian People, thought fit to begin with those of the first Rank in the Church. For the Integrity of the King, or such as are in Authority, is the safety of their Subjects. Confiding therefore in the mercy of the Lord our God, and the prudence of his Vicar upon Earth, that it will so happen, that the government of Churches, because it is an undertaking too weighty even for Angels to bear, that those who are indeed worthy, whose former life, and all their days, from their very Cradles even to their riper Years, can give a good testimony by the Fruits of their Discipline, commendably produced in the Church, may receive that Charge, according to the Venerable Sanctions of the Blessed Fathers; Advise, and will have advised, all the Præfects in Patriarchal, Primatical, Metropolitane and Cathedral Churches whatsoever, by what Name or Title soever call'd, that taking heed to themselves, and the whole Flock, in which the Holy Ghost hath put them, they may be careful in governing the Church of God, which he hath purchased with his Blood; as the Apostle teacheth, Let them labour in all things, and accomplish their Ministry. But let them know that they can in no wise accomplish it, if they as hired Servants forsake the Flocks that are committed to them; and be not in the least careful to keep the Sheep, whose Blood by the Supreme Judge will be required at their hands: Whereas it is most certain the Shepherds excuse will not be admitted, if the Wolf eats the Sheep and the Shepherd knows not of it. And nevertheless because some persons (which is a very dolorous thing) are to be found at this time, who preferring Earthly things before Heavenly, and Humane things before Divine, wander about in diverse Courts, or having left their pastoral care, busy themselves about Earthly things: It pleased this Holy Synod to renew those ancient Canons published against those who did not Reside, (the which Canons by the Injuries of Men and of the Times, are grown out of use;) nevertheless by Vertue of this Decree, this Council doth renew them: And further for the firmer residence of them, and the Reforming manners in the Church, in this form following doth Ordain and Establish.

If any one shall be absent out of his Diocese from his Patriarchal, Primatical, Metropolitane, or Cathedral Church, by whatsoever Title, Cause, Name, or Right to him committed, in what Dignity, Degree, or Preheminence soever he appear, for six whole months, without a lawful Impediment, or just and reasonable Causes; let him pay a fourth part of his Revenue for one year, towards the Repairing of the Church, and the Relief of the Poor in his Diocese: And if he shall be absent other six months, let him lose another fourth part, to be apply'd to the aforesaid uses. But Contumacy increasing, so that it must be offer'd to the more severe Censure of the Sacred Canons, the Metropolitan in the Absence of his Bishops Suffragans, or the Eldest Bishop Suffragan in his Metropolitans Absence shall be oblig'd, under pain of being deny'd Entrance into the Church for it, within three months to declare the same to the Pope, either by his Letters or Messenger: Who by the Authority of his Supremacy may inflict a penalty upon such as are Absent, according to the greatness or smallness of their Offence, and provide better Pastors in the Church, as he shall see good in the Lord.

C H A P. II.

**I**T will seem expedient, That inferiour Bishops, such as have obtain'd or do obtain any Ecclesiastick Benefices, endowed according to the Quality of Places and Persons, by Title or Advowson, requiring personal Residence either by Law or Custom, from their Ordinaries who have plac'd them therein for the good Government of Churches, and the Increase of Divine Worship, be compell'd by Seasonable Remedies to Reside : And none may lay claim to the Priviledges and Grants in case of Non-Residence, or to his Revenues in case of Absence. But Indulgences and Temporal Dispensations, granted only for true and reasonable causes, and lawfully prov'd before the Ordinary, to remain in their full strength ; in which Cases nevertheless it is the Duty of Bishops, as being herein Delegates of the Holy See, to provide that by Deputation of fit Preachers, and the Assignment of a reasonable Portion of their Revenues thereto, the care of Souls may by no means be neglected ; none in this case pleading Priviledge or Exemption.

C H A P. III.

**L**ET the Prelates of Churches set themselves Prudently and Diligently to correct the Excesses of their Subjects : And let no Secular Clerk of what Personal or Regular Order soever, living out of the Monastery, think himself safe by the Priviledges of his own Order, and that, in case of offence, the Ordinary of the Place, being in this case, as it were, a Delegate of the Apostolick See, is not able to punish, visit, or correct him according to these Holy Canons.

C H A P. IV.

**T**HE Chapters of Cathedral and other greater Churches, and the Ministers thereof shall not be able to defend themselves by any Exemptions, Customs, Opinions, Oaths, or Agreements, which only oblige the Authors of them, and not their Successors, so, but that the Bishops and other greater Prelates by themselves alone, or with such others as they shall think meet joyn'd with them, can and may be able, even by an Apostolick Authority, according to the Canonick Sanctions, as often as there shall be occasion, visit, correct, and amend them.

C H A P. V.

**N**O Bishop may exercise his Power in anothers Bishoprick for any pretence whatsoever, unless with exprefs leave from the Ordinary of the Place, and that only upon such Ministers as are Subject to the said Ordinary : If any one shall do contrary hereto, let him be *ipso jure* suspended from the Office of a Bishop, and such as are ordain'd by him from Executing of their Orders.

## The Order for the next Session.

*Does it please you, that the next Session be Celebrated on Thursday, the Fifth Holiday after the First Lords Day of the ensuing Quadragesima, which will be the Third Day of the Month of March? They Answer'd, It pleaseth us.*

## The Seventh Session, Celebrated the Third day of March, M.D.XLVII.

### *A Decree concerning the Sacraments.*

## The Proem.

**F**OR the Consummation of that Salutiferous Doctrine of Justification, which was made publick by the Unanimous consent of all the Fathers in the last foregoing Session, it is now thought meet to treat of the most Holy Sacraments of the Church, through which all true Righteousness either takes its beginning, or being begun is increased, or being lost is repaired: And therefore this most Holy Oecumenick and General Council of Trent, lawfully gathered together in the Spirit of Holiness, the said Legats of the Apostolick See presiding therein, for the rooting out of Errors, and the Extirpation of Heresies revived again in our times about the most Holy Sacraments, as well those which were condemned by our Ancestors as those newly sprung up since, which do very much incommode the purity of the Catholick Church, and the Salvation of Souls; hath thought fit to Establish and Confirm these following Canons grounded upon Scripture, the Traditions of the Apostles, and the consent of other Councils and Fathers; for other Canons which are wanting towards the perfection of this work begun, with Gods good leave, they shall be hereafter published.

## *Of the SACRAMENTS.*

## Can. I.

**I**F any one shall say, That the Sacraments of the New Testament, were not all Instituted by our Lord Jesus Christ; or, That there are more or less than Seven; viz. Baptism, Confirmation, Eucharist, Penance, Extream Unction, Order, and Matrimony; or likewise, That any one of these Seven is not truly and properly a Sacrament; Let him be Accused.

## Can. II.

If any one shall say, That the Sacraments of the New Testament do not differ from those of the Old, excepting that the Ceremonies and outward Rites are others; Let him be Accused.

Can.



Can. III.

If any one shall say, That these seven Sacraments are so equal in themselves, that one is not any ways more worthy than another; Let him be Accursed.

Can. IV.

If any one shall say, That the Sacraments of the New Testament are not necessary to Salvation, but superfluous; and without them, or a desire of them, man is able through Faith only to obtain of God the grace of Justification, though to every one they are not all necessary; Let him be Accursed.

Can. V.

If any one shall say, That these Sacraments were instituted for the increase of Faith alone; Let him be Accursed.

Can. VI.

If any one shall say, That the Sacraments of the New Testament do not contain Grace which they imply; or, That they do not conferr that Grace upon them that do not refuse it, they being only, as 'twere, external signs of Grace and Righteousness receiv'd by Faith, and certain marks of the Christian Profession, whereby men distinguish the Faithful from the Unfaithful; Let him be Accursed.

Can. VII.

If any one shall say, That Grace by these sort of Sacraments is not given always, and to all, on Gods part, if the Receivers receive them rightly, but only sometimes and to certain persons; Let him be Accursed.

Can. VIII.

If any one shall say, That Grace is not conferred by these Sacraments of the New Testament for the Work finish'd; but that Faith alone in the Divine Promise is sufficient for the obtaining of Grace; Let him be Accursed.

Can. IX.

If any one shall say, That in these three Sacraments (*viz.*) Baptism, Confirmation, and Order, there is not imprinted in the Soul a Character, that is, a certain Spiritual and Indelible Sign, whereby they cannot be again performed; Let him be Accursed.

Can. X.

If any one shall say, That all Christians have a power to administer the Word and all the Sacraments; Let him be Accursed.

Can. XI.

If any one shall say, That that Intention of Acting, at least as the Church does, is not required in Ministers, while they give and administer the Sacraments; Let him be Accursed.

Can. XII.

If any one shall say, That a Minister being in deadly Sin, though he preserve all things essential to make and constitute a Sacrament, does not therefore make and constitute the Sacrament; Let him be Accursed.

Can. XIII.

If any one shall say, That the received and approved Rites of the Catholick Church, wont to be used in the Solemn Administration of the Sacraments, may be condemn'd, or omitted without Sin at the Ministers pleasure, or that

every Pastor of the Church may change them for others new ; Let him be Accused.

## Of BAPTISM

### Can. I.

**I**F any one shall say, That the Baptism of *John* had the same Efficacy with that of Jesus Christ ; Let him be Accused.

### Can. II.

If any one shall say, That the Water in Baptism is not real and natural, and therefore pervert those words of our Lord Jesus Christ by some Metaphor, *Except a man be born of Water and of the Holy Ghost* ; Let him be Accused.

### Can. III.

If any one shall say, That the true Doctrine of the Sacrament of Baptism, is not in the *Romish* Church, which is the Mother and Mistress of all Churches ; Let him be Accused.

### Can. IV.

If any one shall say, That Baptism, given even by Hereticks in the Name of the Father, Son, and Holy Ghost, with the same intention as the Church acts it, is not true Baptism ; Let him be Accused.

### Can. V.

If any one shall say, That Baptism is free, that is, That it is not necessary to Salvation ; Let him be Accused.

### Can. VI.

If any one shall say, That a Baptized person cannot, if he would, lose Grace, let him offend never so much or often, unless he will not believe ; Let him be Accused.

### Can. VII.

If any one shall say, That the Baptized by their Baptism are made Debtors of Faith alone, and not of keeping the whole Law of Christ ; Let him be Accused.

### Can. VIII.

If any one shall say, That the Baptized are free from all the Mandates of Holy Church, either written or unwritten, so as that they are not bound to observe them, unless voluntarily they will submit themselves to them ; Let him be Accused.

### Can. IX.

If any one shall say, That men ought to be so recalled to the Remembrance of their Received Baptism, that they may think all their Vows as of Promise, which are made after Baptism, being before made in Baptism, to be of no effect ; as if by them the Faith also which they profess might be taken away by the same Baptism ; Let him be Accused.

### Can. X.

If any one shall say, That all sins, committed after Baptism are either remitted or made Venial only by Remembrance or Faith of Baptism received ; Let him be Accused.

Can.

*Can. XI.*

If any one shall say, That he that has been brought up an Infidel and deny'd the Faith of Christ, whensoever he shall repent, ought to be baptiz'd with the true and rightly conferred Baptism; Let him be Accursed.

*Can. XII.*

If any one shall say, That none ought to be Baptized, but of the same Age with those that Christ Baptized, or are at the Point of Death; Let him be Accursed.

*Can. XIII.*

If any one shall say, That little Infants, because they have not the Act of Believing after having received Baptism, are not to be reckon'd in the number of the Faithful; and that, therefore, when they come to Years of discretion, they are to be baptiz'd again; or, that it is better their Baptism be omitted, than that, not believing in their own proper Act, they be baptiz'd upon the Faith of the Church; Let him be Accursed.

*Can. XIV.*

If any one shall say, That the said little Infants, when they come to maturity, are to be asked, whether they will stand to what their God-fathers promised in their Names in Baptism; and when they shall Answer, They will not, they are to be left to their own Liberty, and be compell'd to the Christian Life by no other punishment, except that they be deny'd the receiving of the Eucharist, and other Sacraments, until they repent of themselves; Let him be Accursed.

## *Of CONFIRMATION.*

*Canon I.*

**I**F any one shall say, That Confirmation of the Baptized is an idle Ceremony, and not rather a true and proper Sacrament; or that formerly it was nothing else but a certain sort of Catechizing, whereby the younger sort did give an Account of their Faith before the Church; Let him be Accursed.

*Can. II.*

If any one shall say, That they are Enemies to the Holy Ghost who attribute any Virtue to the Sacred Chrism in Confirmation; Let him be Accursed.

*Can. III.*

If any one shall say, That the Ordinary Minister of Holy Confirmation is not the Bishop alone, but any single Preacher whatsoever; Let him be Accursed.

### *A Decree concerning Reformation.*

**T**HE aforesaid most Holy Synod, together with the Presidents and Legats, intending to prosecute the Intention of Residence and Business of Reformation, to the praise of God, and the Increase of the Christian Religion, hath thought fit to decree as follows, the Authority of the Apostolick See, being always untoucht in every thing.

CHAP.

## CHAP. I.

**L**ET none be receiv'd into the Government of Cathedral Churches, but such as are born in lawful Matrimony, and of full Age, Endow'd with Gravity and Learning, according to the Constitution of *Alexander* the III. which begins *Cum in cunctis, in Concilio Lateranensi promulgatam, &c.*

## CHAP. II.

**L**ET none presume, in what dignity, degree or preheminance soever shining, to accept and retain more Metropolitcal or Cathedral Churches than one, by Claim or Advowson, or any other name whatsoever, contrary to the Institutions of the Sacred Canons, seeing he is to be reckon'd very happy, whose fortune it is to govern one Church well, to Edification, and with the Salvation of the Souls committed to his Care. And they shall be obliged, who hold more Churches than one, contrary to the Tenor of this present Decree, keeping any one which they please, to resign the rest within Six Months, if they be in the free disposal of the Apostolick See; and such as are not, within a Twelve-month: Otherwise the Churches themselves, the last received only to be Excepted, shall be deem'd hereby void.

## CHAP. III.

**I**Nferiour Ecclesiastick Benefices, especially such as have the Cure of Souls, shall be bestowed upon fit and worthy Persons, and who will reside in the place, and may be able of themselves to exercise that Cure, according to the Constitution of *Alexander* the III. in the *Lateran* Council, which begins thus, *Quia nonnulli, &c.* and that other of *Gregory* X. in the General Council of *Lyons*, which begins, *Liceat Canon, &c.* but if Provision be otherwise made to be wholly void or vacant: And the Ordinary *Collator* may know that he shall incur the punishments of the Constitution of the General Council, which begins, *Grave nimis, &c.*

## CHAP. IV.

**L**ET him, whosoever he be, that for the future shall dare to receive, and also retain, more Cures, or otherwise incompatible Benefices Ecclesiastick than one, either by way of Inheritance for Life, or perpetual Advowson, or by any other Name or Claim whatsoever, contrary to the Form of the sacred Canons, and especially of the Constitution of *Innocent* III. which begins, *Demulta, &c.* be depriv'd of their Benefices themselves, according to the Disposition of the said Constitution, *ipso jure*, and by the power of the Present Canon.

CHAP.



CHAP. V.

**L**ET all Ordinaries of Places strictly compell all such as obtain more Cures, or otherwise Incompatible Ecclesiastick Benefices than one, to exhibit their Dispensations; and let them proceed otherwise according to the Constitution of Gregory X. in the General Council of Lyons, which begins, *Ordinarii*, &c. which the aforesaid holy Synod hath thought fit to renew and doth renew; adding moreover, That the Ordinaries themselves do wholly take care, by the Deputation of Fit Ministers, and the Assignment of a Proportionable Revenue, that the Cure of Souls be no ways neglected: The Benefices themselves to be no way defrauded of the due perquisites, by any Appellations, Priviledges, or Exemptions whatsoever, even the deputation of Special Commissaries, and their Inhibitions favouring none in the Premises.

CHAP. VI.

**S**UCCESIONS for Lives, though made forty years before, may be examin'd by the Ordinaries, as being Delegates of the Apostolick See: And let such places as are obtain'd by stealing from, or stealing into, be declared null. And let those be presumed to be obtain'd by Surreption, which granted since the aforesaid time, have not yet in part or in whole obtained their effect, and which will be hereafter made at any ones Instance, unless it appear plainly by lawful and otherwise reasonable Causes justifiable that such Successions have been before the Ordinary of the Place made, whom it Concerns; and therefore, unless it shall be otherwise declar'd by the Apostolick See, let them be altogether of no effect.

CHAP. VII.

**L**ET Ecclesiastical Benefices provided of a Curate, which are always found united or adjoin'd to Cathedrals, Collegiate or other Churches, or Monasteries, Benefices, or Colleges, or other pious Places whatsoever, be visited every Year by the Ordinaries of Places, who shall be very careful that the Cure of Souls may be laudably exercised by fit Ministers, and those to be constant, unless the Ordinaries shall see it otherwise expedient towards the good Government of the Church, to be deputed therein by their allowing them a greater or lesser portion of a third part of the Fruits, at the discretion of the Ordinary, to be assigned upon a certain account; Appellations, Priviledges, Exemptions, yea, the Deputation of Commissaries and their Inhibitions, no way favouring the Premises.

CHAP. VIII.

**L**ET the Ordinaries of places be obliged by their Apostolick Authority, every year to visit all Churches, howsoever exempt, and provide by reasonable

ble Remedies of Law, that what things want repairing may be repaired; and that they be not in the least defrauded of a Pastor, if there be any belonging to them, or other Appurtenances: Appellations, Priviledges, Customs, even time out of mind prescribed, the Deputations of Commissaries or Judges, and their Inhibitions, being wholly excluded.

## C H A P. IX.

**L**et those promoted to greater Churches pay their Consecration-money before the time allowed by Law; and let no Prorogations after six months be granted to any.

## C H A P. X.

**I**T shall not be lawful for Chapters of Churches, the Bishops seat being vacant, to grant their Licence of Ordaining, or Letters Demissory, or Reverend, as some call them, within a year after the Day of Vacation, to any one beneficed already, or not yet straiten'd upon the account of Receiving a Benefice, either by the Disposition of the Common Law, or else by the force of any Custom or Privilege. If it be otherwise done, the Chapter shall lye under an Ecclesiastick Prohibition; so that those that are so ordain'd, if they be constituted in lesser Orders, shall have no Priestly priviledge, especially in Criminal Cases: but if they be constituted with more ample Orders, let them be *ipso jure* suspended from the Execution of their Orders, at the pleasure of the Bishop, that next enjoys the See.

## C H A P. XI.

**L**icences of Promotion may not be allow'd by any one, unless they have a Lawful Cause, to be expressed in their Letters, why they could not be ordain'd by their own Bishops; and even then they may not be ordain'd, unless by a Bishop, then Residing in his Diocefs, or doing the Office of a Bishop for him, there having been diligent Examination made before:

## C H A P. XII.

**L**icences of Non-promotion granted, except in cases expressed in the Law, shall only continue for a year.

## C H A P. XIII.

**N**O one Presented, Elected, or Named by any Ecclesiastical Persons, even by the Nuncio's of the Apostolick See, may be Instituted, Confirm'd, or Admitted into any Ecclesiastical Benefices, though under pretext of Priviledge or Custom; and that prescribed time out of mind, unless they be first examin'd and found fit by the Ordinaries of the places: And none may defend himself by Appel-

Appellation, so that thereby he may be exempted from the Undergoing of an Examen, except those that are presented, chosen, or named by the Universities, or Colledges of General Studies.

## CHAP. XIV.

**I**N the causes of exempted persons, let the Constitution of *Innocent* the Fourth, which begins, *Volentes*, set forth by the General Council of *Lions*, be observed; which this same most Holy Synod hath thought good to Renew, and doth Renew; adding moreover, that in civil causes of Bribes, and miserable Persons, the Secular, or Regular Clergy-men, living without the Monastery, howsoever exempt, shall notwithstanding have a certain Judge over them, deputed by the Pope; but in other cases if such a Judge be wanting, they may be compell'd to convene before the Ordinaries of the Places, being Delegates in this Case from the Apostolick See; Priviledges, Exemptions, Deputations, and their Inhibitions against the Premises being void.

## CHAP. XV.

**L**ET Ordinaries take care that all Hospitals whatsoever be Governed Faithfully and Diligently by their Ministers, by what Name soever call'd, or howsoever exempt, that the Form of the Constitution of the Council of *Vienna*, which begins, *Quia Contingit*, be Preserved; which Constitution the said Holy Synod hath thought fit to Renew, and doth Renew, with the Derogations therein contained.

### An Order for the next Session.

*This most Holy Synod doth appoint the next Session to be held and celebrated on Thursday, the Fifth Holiday after the following Sunday in Whitsun-week, which shall be the Twenty First of April, of the present Year, M.D.XLVII.*

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## The Popes Bull for Removing the Council.

**P***aul*, Bishop, and Chief Minister of God, to our Venerable Brother *Jo. Maria*, Bishop of *Præneste*, and our Beloved Sons, *Marcellus*, Presbyter of the Holy Cross in *Jerusalem*, and *Reginald*, Deacon of *S. Maria De Cosmedin*, our Cardinals, and Chief Legats of the Apostolick See, Health and Apostolick Benediction. We have thought it part of our Office to appoint you Presidents (God directing you) for the Regulation of the Universal Church, although in different Qualities, That, if any difficult case be to be transacted for the good of the Christian Weal, it may be done, not only at a fit and seasonable time, but also in a fit and commodious Place. Seeing therefore that sometime since, with the Advice and Consent of our Venerable Brethren *S. R. E.* Cardinals, we call'd an Holy, Oecumenick, and Universal Council, for causes then expressed, to be held in the City of *Trent*, we now, for causes then likewise expressed, do declare, with the like Advice and Consent, the Celebration of the said Council suspended till a more opportune and seasonable time, till having heard and concluded the Peace between our most dear Sons in Christ, *Charles*, the ever August *Roman* Emperour, and *Francis* the most Christian King of *France*; and being, while Enemies, lawfully hindered from coming personally to the said City, and being present at the Council, we have constituted and appointed you in the said Council, with the like Advice, our prime Legats of the Apostolick See, and design'd you as Angels of Peace to the same City, as is more fully contained in many of our Letters to that effect. We, left so Holy a Work as the Celebration of this Council, should be put off longer than it ought, through the incommodioufness of the Place, or any other means whatsoever, being willing seasonably to provide against it, out of our meer motion, and certain knowledge, and out of the Plenitude of our Apostolick Power, together with the like Counsel and Consent, do grant full Power and Authority by the Tenour of these Presents, and our Apostolick Authority to you all together, or any two of you, the other being lawfully hinder'd, or possibly not near at hand, whensoever you shall see cause, to remove, and cause to be removed, the aforesaid Council, from the said City of *Trent*, to any other more commodious, fit, and safe City, which you shall think fit, and to suppress and dissolve that in the City of *Trent*, as also to prohibit all Prelates and other Persons of the said Council, even under Censures and Ecclesiastick Punishments, that they proceed not any further in the said City of *Trent*, and to continue, hold, and celebrate the same Council in another City of like nature, to which it shall happen to be transferr'd, and to call thereto the Prelates, and other Persons in the said Council of *Trent*, even under the penalty of Perjury, and other punishments expressed in the Indiction of the said Council, and to preside in the same thus translated, or changed in the Name and Authority of us aforesaid, and proceed therein, and to do, decree, ordain, or prosecute all other things



things mention'd in the Premises, and things thereto fit and necessary, according to the Contents and Tenour of our former Letters directed to you : Whatsoever ye shall do, determine, ordain, or prosecute in the Premises, shall be accepted by us as firm and grateful, and we will cause it to be inviolably kept through Gods help : Notwithstanding all Constitutions and Ordinations Apostolical to the contrary whatsoever : Let it not be lawful therefore for any Man to infringe this our Bull of Concession, or be so bold as to go contrary thereto. But if any one shall presume to attempt it, let him know he will incur the displeasure of Almighty God, and of his two blessed Apostles, St. Peter and St. Paul. Dated from St. Peters in Rome, the Year of the Incarnation of our Lord 1547, the Eighth day of the Kalends of March, and of our Pontificat the Eleventh.

*Fab. Bish. Spol.*

*B. Motta.*

## The Eighth Session, Celebrated the Eleventh day of March, M.D.XLVII.

### *A Decree concerning the Removing the Council.*

**D**Oes it please you to determine and declare concerning a Disease of this Nature, which appears so plainly and notoriously from the Premises and other things alledged, that the Prelates being in great hazard of their Lives in the City, ought not therefore, nor cannot in any wise be detain'd therein longer than they please; as likewise that by the careful Retirement of many Prelates after the very last Sessions, and by the earnest protestations of a great many more, made in the General Assemblies, who are willing to be gone hence for fear altogether of the said Disease, who cannot justly be detained, and by whose departure the Council would be dissolv'd, or by the Fewness of their number the good progress thereof would be hinder'd; and regarding likewise the imminent danger of Life, and other causes alledged by some of the Fathers in the very Assemblies, as being most notoriously true and lawful: Does it please you likewise to decree and declare, for the Preservation and Prosecution of the said Council, and for the Security of the Prelates that it be transferr'd, and from this time be transferr'd to the City of *Bononia*, as being a place better provided, more wholsome and fit; and there the before-appointed Session to be Celebrated on the fore appointed 21st day of *April*; and there to proceed successively to what remains, until it shall seem expedient to our most holy Master, and this Sacred Council, together with the Advice of the most invincible *Cæsar*, the most Christian King, and other Kings and Christian Princes, that it may and ought to be brought back to this or some other place. They Answer, *It pleaseth us.*

## The Ninth Session, held at *Bononia*, the Twenty First day of *April*, M.D.XLVII.

### *A Decree for Proroguing the Session.*

**T**His most Holy Oecumenick and General Synod, which was lately assembled in the City of *Trent*, now lawfully assembled in the Spirit of Holiness, at *Bononia*, the most Reverend Lords *D. Jo. Maria*, Bishop of *Præneste* and *Monte*, and *Marcellus*, Presbyter of the Holy Cross in *Jerusalem*, Cardinals of the Holy Church of *Rome*, and primé Apostolick Legats presiding therein, in the Name of our most Holy Father in Christ, and of our Lord, the Lord *Paul* the III. by Divine Providence, Pope, considering that on the 9th day of *March* of this present Year, in a General publick Session, in the before-said City of *Trent*, and in the accustomed place, all things to be done being finish'd according to Custom, for causes at that time pressing, urgent and lawful, the Pope's Authority also intervening, being specially granted to his most Reverend Presidents therein, did Decree and Ordain, That the Council should be removed, as it is, from that place unto this City; and likewise the aforesaid Session appointed to be held on this present 21st day of *March*, ought to be celebrated in this City of *Bononia*, that the Canons about the matters of the Sacraments and Reformation might be Establish'd and Divulg'd; and considering that some of the Fathers, who were wont to be present at the Council, being imploy'd in their Respective Churches on these high Days of the Solemnization of *Easter*, some also detain'd by other Impediments, are not yet got hither, but it's hoped will be here in a short time; and it will so come to pass, that in this Frequency of Prelates, which the Holy Council did so much desire, the very matters of the Sacraments and Reformation may be examin'd and discuss'd: That all things may be done deliberately, with honour and due gravity, it hath and doth think good, fit and expedient, that the before-said Session, which was to be celebrated on this very Day, as is said before, be put off and prorogued, and it doth put it off and prorogue it until *Thursday* before the Octave of *Whitsontide* next following, for the better dispatching of the foresaid matters; which day it hath declared and doth judge to be most fit for the Business, and most especially commodious for the Fathers that are absent. Adding, That this said Holy Synod can and may be able, even at a private meeting, to put off the time aforesaid at its will and pleasure, as it shall think expedient, with respect to the conveniencies of the Council.

## The Tenth Session, Celebrated at Bononia, the Second day of June, M.D.XLVII.

### *A Decree for Proroguing the Session.*

**W**Hereas this most Holy Oecumenick and General Council had Decreed a Session to be held the 21st day of *April* last past, in this Famous City of *Bononia*, upon matters of the Sacraments and the Reformation, by a Decree published in the City of *Trent*, in a publick Session, on the Eleventh day of *March*, for certain Causes, but especially by reason of the Absence of some of the Fathers, who, it did hope, would be there shortly, was deferr'd, and prorogued unto this present day: Being yet willing to be favourable to such as did not come, the said most Holy Council, assembled lawfully in the Spirit of Holiness, the foresaid Cardinals of the Holy Church of *Rome*, and Legats of the Apostolick See, presiding therein, doth decree and appoint this said Session, which it had decreed to be Celebrated this second day of *June*, of this present Year 1547. to be deferr'd and prorogu'd, and it doth deferr and prorogue it for the better dispatching the beforesaid matters and others, till *Thursday* after the Feast of the Nativity of the Blessed Virgin *Mary*, which shall be the 15 of *September* next following; but so, notwithstanding that the prosecution of the Discussion and Examination, as well of such things as belong to Opinions, as Reformation, may not be omitted; and the said Holy Synod can and may freely abbreviate and prorogue the time at its will and pleasure, even in a private Congregation or Meeting.

*On the 14th day of September, M.D.XLVII. in a General Meeting at Bononia, the Session was Prorogu'd till another day at the pleasure of the Council.*

**A**

## A Bull for the Councils returning unto *Trent*, under Pope *Julius III.*

*Julius, Bishop, and Chief Minister of God, to the future Memory of the following matter.*

Seeing for the taking away the Differences in our Religion, which have a long time Flourisht in *Germany*, to the Disturbance and Scandal of the whole Christian World, it seems to be good, fit, and expedient, as also our most dearly Beloved Son in Christ, *Charles*, the most August Roman Emperour, has signify'd to us by his Letters and Ambassadors, That the Sacred, Oecumenick, and General Council, called by our Thrice Happy Predecessor Pope *Paul* the Third, and by us then being Cardinal, and in the Name of our said Predecessor, together with two other Cardinals of the most Holy Church of *Rome*, presiding in the said Council, begun, ordained, and continued, in which several publick and solemn Sessions were held, and several Decrees Published as well in the case of Faith, as Reformation, and many belonging to both Cases Examind and Discusst, be reduc'd to the City of *Trent*. We, to whom and the Chief Bishops for the time does belong the calling, and directing of the General Councils, that we may endeavour the Peace of the Church, the Increase of Christian Faith, and Orthodox Religion, to the Praise and Glory of Almighty God, and as much as in us lies, out of our Paternal care consult the Peace of *Germany*, which Province indeed in former times, for true Religion and Doctrine of Sacred Councils, and Holy Fathers, and for due Obedience and Reverence showed to Popes, Vicars of all Christendom, was never inferiour to any Christian Province; hoping it will come to pass through the Grace and Bounty of the same God, that all Kings and Christian Princes, will incline to Favour and Assist these our Just and Pious desires: Beseeching, Requiring, and Admonishing by the Bowels of the Mercy of our Lord Jesus Christ, our Venerable Brethren, the Patriarchs, Arch-Bishops, and Bishops, and our Beloved Sons the Abbots, and all and singular the others, who ought by Right, Custom, or Priviledge, to be present in General Councils, and which our said Predecessor, by his Indictions, and his other Letters whatsoever over and above made and publisht, would have to be present at the said Council, that on the Kalends of *May* next, which day we do appoint, determine, and declare, together with the Advice, and Assent of our Venerable Brethren, Cardinals of the Church of *Rome*, by our Previous and Mature Deliberation, and of our certain knowledge, and by the Plenitude of our Apostolick Authority, for the Resumption or Prosecution of the said Council in the said State, in which it now is, to convene and assemble



assemble in the foresaid City of *Trent*, all lawful excuse ceasing, and all impediment set aside, they would mind the prosecution and continuation of the said Council: And we will carefully endeavour that our Legates be always present at the same time and in the same City, by whom, if through our Age, Strength, and Necessities of the Apostolick See, we cannot personally be present, the Holy Ghost being their Guide, we will preside in the Council: Any Translation or Suspension of the Council whatsoever, all other things to the contrary notwithstanding, especially those which our said Predecessor in his Letters aforesaid, would have to remain in full force; we will and decree, That they with all and singular the Clauses and Decrees in them contain'd, do remain in their full force, and as often as we have occasion to Renew them. Nevertheless, Declaring, that it is vain and to no purpose, if any one either wittingly or willingly, by any Authority whatsoever shall go contrary hereto. Let no man therefore infringe this our Bull of Exhortation, Requisition, Admonition, Order, Declaration, Innovation, Pleasure, Will, and Decrees, or be so bold as to go contrary thereto; and if any one shall presume so to do, let him know that he shall incur the Displeasure of Almighty God, and of his two Blessed Apostles St. *Peter*, and St. *Paul*. Dated from St. *Peters* in *Rome*, in the Year of the Incarnation of our Lord M.D.L. the 14th of the Kalends of *December*, and of our Pontificat the First.

*M. Card. Crescen.*

*Rom. Amasæus.*

The Eleventh Session of the Most Holy, Oecumenick and General Council of *Trent*, Celebrated on the Kalends of *May*, M.D.LI. Being the First held under Pope *Julius III*.

*A Decree for Resuming the Council.*

Does it please you, That for the Praise and Glory of the Holy individual Trinity, Father, Son, and Holy Ghost, for the Increase and Exaltation of Faith, and the Christian Religion; this Holy Oecumenick, and General Council of *Trent*, according to the Form and Tenour of the Letters of our most Holy Lord, ought to be resum'd and further to be proceeded in: They Answer'd, *It Pleaseth us.*

The Order for the next Sessions.

Does it Please you that the next Session be Held and Celebrated on the Kalends of September ensuing? They Answer'd, *It Pleaseth us.*

The

**The Twelfth Session, Celebrated the First day  
of September, M.D.LI. Being the Second held  
under Pope *Julius* the Third.**

*A Decree for the Proroguing the Session.*

**T**His most Holy Oecumenick and General Council of *Trent*, lawfully met together in the Spirit of Holiness, the same Legat and Apostolick Nuncio's presiding therein; which in the Sessions last past, had decreed the following Session to be this day held, and to be proceeded in to other matters, when by the Absence of the most Famous *German* Nation, for whose cause this Council is principally held, and by reason of the Paucity of the rest of the Fathers, it has deferr'd its proceeding, rejoicing, giving God thanks, and conceiving a firm hope, that many other Prelates, as well of the *German* Nation as others, out of Duty, and moved by this example of our venerable Brothers and Sons, the Arch-bishops of *Mentz* and *Triers*, and the Electoral Princes of the holy *Roman* Empire, with the Bishops of the other Provinces met together upon this very day in the Lord, will come in a short time, doth order the next Session to be held forty days hence, which will be the eleventh of *October* next following, and then to prosecute the said Council in the same state it is found in. Seeing that in the by-past Sessions the Seven Sacraments of the New Testament in general, and in particular, Baptism and Confirmation were treated of, the Council doth now determine that the Sacrament of the Holy Eucharist, as also of such things as belong to Reformation, and the more easie and commodious Residence of Prelates, ought to be treated of and discussed: And it doth advise and beseech all Fathers in the mean while, according to the example of our Lord Jesus Christ, as far as humane frailty will admit, to addict themselves to Prayer and Fasting, That God, being at last appeased, to whom be Glory for evermore, would vouchsafe to bring mens hearts to the knowledge of the true Religion, the Unity of our holy Mother the Church, and to a Right Rule of Life.

**The Thirteenth Session, Celebrated the Eleventh day of *October*, in the Year M.D.LI.  
Being the Third under Pope *Julius* III.**

*A Decree concerning the most Holy Sacrament of the Eucharist.*

**T**He most Holy Oecumenick and General Council of *Trent*, lawfully assembled in the Spirit of Holiness, the said Legate and Nuncio's of the Apostolick See presiding

presiding therein, for this end, not without the peculiar Guidance and Governance of the holy Spirit, to declare the true and ancient Doctrine of Faith and of the Sacraments; and to find out a remedy for all Heresies, and other very weighty Grievances, wherewith the Church of God is miserably rent, and divided into many and various parts, it hath above all things desired this, That it may utterly pluck up the Wild Oats of Damnable Errors and Schisms, which the Devil in these miserable times, has sown so plentifully in the Doctrine of Faith, and in the Use and Worship of the most holy Eucharist, which our Saviour left in the Church, as a Symbol or Pledge of its Unity and Charity, whereby he would have all Christians conjoyn'd and agreed among themselves: Therefore the said most holy Synod teaching the sound and sincere Doctrine of the Holy and Divine Sacrament of the Eucharist, which the *Catholick Church* learn'd from *Jesus Christ* our Lord himself, and from his Apostles, and from the Holy Ghost, suggesting all truth thereto, hath always kept, and will keep to the end of the World, doth prohibit all the faithful in Christ to believe, teach or preach any otherwise concerning the most holy Eucharist, than as it is defin'd and explain'd in this present Decree.

## CH A P. I.

### *Of the Real Presence of our Lord Jesus Christ in the most Holy Sacrament of the Eucharist.*

**I**N the first place, this holy Synod doth teach, and openly and simply profess, That, after the Consecration of the Bread and Wine in the Blessed Sacrament of the holy Eucharist, our Lord Jesus Christ, truly God and Man, is Indeed Really and Substantially contain'd under the *Species* of those sensible things: Neither are these things contradictory in themselves, That our Saviour may always sit at the right hand of God in Heaven, according to the Natural way of Existing, and that his Substance should nevertheless be present with us Sacramentally in many other places, by that same manner of Existing; which, although we can scarce express it in words, yet it is possible to God, and our imagination being illustrated through Faith, we may follow, and ought most firmly to believe it: For so all our Predecessors, as many as were of Christs true Church, and have writ or discours'd upon this most holy Sacrament, have most clearly professed, That our blessed Redeemer instituted this most holy Sacrament at his Last Supper, when after the Benediction or Blessing of the Bread and Wine, he witnesses in plain and perspicuous words, That he gave them his very Body and Blood: Whose words are recorded by the holy Evangelists, and afterwards repeated by St. Paul; and seeing they carry in them that proper and most apparent signification, according to which the Fathers understood them, it is indeed a most detestable wickedness that they should be wrested by certain contentious and naughty men to fictitious and imaginary Tropes, whereby the Verity of Christs Body and Blood is deny'd, contrary to the universal opinion of the Church:

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which devilish comment invented by wicked men, as it were a Pillar and Foundation of Truth, this Council doth detest, always with a grateful and thankful heart acknowledging this most extraordinary Benefit of Christ.

## C H A P. II.

### *Of the Reason of the Institution of this most holy Sacrament.*

**O**ur Saviour, being about to depart out of this World to go to the Father, instituted this Sacrament, in which he, as it were, pour'd out the Riches of his Divine Love towards men, making a memorial of his Miracles; and he commanded us at his taking the Supper to reverence his Memory, and shew forth his Death, until he should come to judge the World: And he would have this Sacrament to be taken, as a Spiritual Food for the Soul, whereby they that live after Christ might be nourished and strengthened, who said, *He that Eareth me shall have life through me*; and as an Antidote, by which we are freed from our daily Trespases, and preserved from deadly sins: Besides he would have it to be a pledge of our future Glory, and perpetual Felicity; and by consequence a Symbol of that one Body, of which he is the Head, and to which we are bound as most strict members, by the Bonds of Faith, Hope, and Charity; that we might all jointly say, Neither were there any Divisions amongst us.

## C H A P. III.

### *Of the Excellency of the most holy Eucharist above the rest of the Sacraments.*

**T**his indeed is common to the most Holy Eucharist with the rest of the Sacraments, That it is the Symbol of a thing Sacred, and the visible Form of an invisible Grace. But it has that Excelling and Singular found in it, which the rest of the Sacraments only have in the using of them; it has in it, before used, the Author of Sanctity; for the Apostles had not yet received the Eucharist from the hand of our Lord, when he affirmed, That which he gave them was really his Body: And this belief was always in the Church of God. That presently after Consecration the real Body and Blood of our Lord, did exist, together with his Life and Divinity, under the *Species* of Bread and Wine: But his Body indeed under the *Species* of Bread, and his Blood under the *Species* of Wine by the force of the Words; and the same Body under the *Species* of Wine, and the Blood under the *Species* of Bread, and the Soul under Both, by the force of that natural Connexion and Concomitance, whereby the parts of our Lord, who is already risen from the Dead, and shall die no more, are coupled one with another: As also by that admirable Divinity of his with the Body; and Hypostatical Union with the Soul. Wherefore it is at length most true that  
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he is contain'd under either or both *Species* ; for whole and intire Christ exists under the *Species* of Bread, and under any part thereof; as also under the *Species* of Wine or any part thereof.

# C H A P. IV.

## *Of Transubstantiation.*

**A**ND because Christ, our Redeemer, did really call that his Body which he gave under the *Species* of Bread, it has therefore always been the opinion of the Church of God : And this Holy Synod doth now again declare, That by the Consecrating of the Bread and Wine, there is made a Conversion of the whole substance of the Bread into the substance of the Body of Christ, and of the whole substance of the Wine into his Blood : Which Conversion by the Holy Catholick Church is aptly and properly called *Transubstantiation*.

# C H A P. V.

## *Of the Worship and Reverence to be shew'd to this most Holy Sacrament.*

**T**HERE is therefore no place of doubt remaining, but that all the Faithful in Christ, according to the Custom always received in the Catholick Church, give that Religious Worship which is due to the true God, to this most Holy Sacrament in Veneration : Nor is it therefore the less to be Ador'd, because it was instituted by Christ our Lord, that it may be received : For we believe him the same God present, which his Eternal Father bringing into the World, said ; *And all the Angels of God shall Worship him* : whom the Wise Men falling on their Faces, Worshipped : whom lastly, Scripture witnesseth, was Worshipped in *Gallilee* of the Apostles.

This Holy Synod doth moreover declare, That this Custom was very piously and religiously brought into the Church of God : That every Year on a certain Peculiar and Festival Day, this Holy and Venerable Sacrament should be Celebrated with Singular Veneration and Solemnity ; and, That it should be carried in Procession Reverently and Honourably through the Streets and publick Places : For it is most just that there should be some Holy Days set apart, when all Christians by a singular and certain firm signification should shew themselves grateful and thankful to our Common Lord and Redeemer, for so ineffable and plainly divine benefit, whereby are represented the Victory and Triumph of his Death. And thus ought Truth to Triumph over Falsehood and Heresie, that its Adversaries seeing its so great splendor and general joy of the whole Church may, being weaken'd and shaken, come to nothing, or being affected and confuted with shame may at one time or other repent.

## C H A P. VI.

*Of Preserving the Sacrament of the holy Eucharist, and carrying it to the Sick.*

**T**HE Custom of preserving the Holy Eucharist in the *Sacrify* or Holy Place, is so ancient, that the Council of *Nice* does acknowledge it. Moreover the carrying the Holy Eucharist to the Sick and Infirm has been a custom diligently preserved in the Church, being join'd both with great Equity and Reason, as also found commanded by many Councils, and very anciently observ'd by the Catholick Church: Wherefore this holy Synod doth think this Custom very wholsom and necessary to be kept.

## C H A P. VII.

*Of the Preparation which is to be made, that a Man may worthily receive the Holy Eucharist.*

**I**F it does not befit any one to come unto any Sacred Function, unless holily, surely the more the Holiness and Divinity of this heavenly Sacrament is in any Christian man, the more diligently he ought to take heed that he do not approach to partake thereof, but with great Reverence and Holiness, especially seeing we read such terrible words in the Apostle; *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lords Body.* Wherefore he that has a mind to communicate must call to mind that Command or Precept; *Let a man examine himself.* And the Custom of the Church doth declare such Examination to be necessary, that none ought to come unto the holy Eucharist that are guilty of Mortal Sin, although he may seem humbled therefore, unless admitted by Sacramental Confession: Which this holy Synod hath decreed perpetually to be observed by all Christians, and by such Priests also whose office it is to celebrate, if so be a Confessor be not wanting. But if, upon urgent necessity, the Priest shall celebrate without previous Confession, let him do it with the first opportunity.

## C H A P. VIII.

*Of the Use of this Admirable Sacrament.*

**A**S to the Use of rightly and wisely receiving this holy Sacrament, our Forefathers have laid down three Ways or Reasons: They taught that some take

take it only Sacramentally, as Sinners ; others Spiritually, those namely, who, out of earnest desire eating that holy Bread set before them, perceive the fruit and benefit thereof in a lively Faith which works by Love ; and a third sort both Sacramentally and Spiritually, and those are they, who so try and examine themselves before-hand, that having put on the Wedding Garment they may approach this holy Table. But in the receiving this Sacrament, it has always been the Custom in Gods Church, That Lay-persons should receive the Communion from the hands of the Priests, and that the Priests celebrating should communicate themselves ; which Custom, as descending by Apostolick Tradition, ought deservedly and of right to be retained. Last of all, this holy Synod out of a Fatherly affection, doth admonish, exhort, beseech and intreat through the bowels of the Mercy of our God, that all and singular, who name the Name of Christ, may at last agree and meet together in this sign of Unity, in this Bond of Charity, and in the Symbol of Concord, being mindful of so great Majesty and so ample Love of Jesus Christ our Lord, who laid down his blessed Life, the price of our Salvation, and gave us his Flesh to eat ; That they would believe and reverence these holy Mysteries of his Body and Blood with that constancy and firmness of Faith, with that Devotion of mind, with that Piety and Worship, that they may frequently receive that super-substantial Bread, and that it may be to them indeed Life Eternal, and perpetual soundness of Mind ; with whose Vigour being strengthen'd, they may be able from this Miserable Pilgrimage here to arrive in Heaven, to eat the Bread of Angels openly, which now they only eat under Sacred Types.

But seeing it is not sufficient to speak the Truth, unless Errors be detected and refell'd ; it hath pleas'd this holy Synod to subjoyn these Canons, That all who acknowledge the Catholick Doctrine, may also understand what Heresies they may be aware of and shun.

*Of the Thrice Holy Sacrament of the Eucharist.*

*Can. I.*

**I**F any one shall deny, That the Body and Blood, together with the Life and Divinity of our Lord Jesus Christ, and consequently whole Christ, is not truly, really, and substantially contained in the most holy Sacrament of the Eucharist ; but shall say, That they are only in it as in the Sign, or Figure, or Virtue ; Let him be Accursed.

*Can. II.*

If any one shall say, That the Substance of Bread and Wine, together with the Body and Blood of our Lord Jesus Christ, remain in the Sacrament of the Holy Eucharist ; and shall deny that wonderful and singular conversion of the whole substance of Bread into the Body, and of the whole substance of Wine into the Blood, the *Species* of Bread and Wine only remaining ; which Conversion indeed the Catholick Church very fitly calls *Transubstantiation* ; Let him be Accursed.

*Can.*

*Can. III.*

If any one shall deny, That whole Christ is contain'd in the venerable Sacrament of the Eucharist under each *Species*, and under each part of each *Species* after Separation; Let him be Accursed.

*Can. IV.*

If any one shall say, That after Consecration the Body and Blood of our Lord Jesus Christ is not in the Admirable Sacrament of the Eucharist, but only in the use, while it is taken, and not before or after; and, That in the Hosts or Parts Consecrated, which are kept or Remain after Communion, the real Body of our Lord does not remain; Let him be Accursed.

*Can. V.*

If any one shall say, That the principal fruit of the most holy Eucharist is the Remission of Sins; or, That from it there are produced no other effects; Let him be Accursed.

*Can. VI.*

If any one shall say, That Christ, the only begotten Son of God, is not to be worshipped with Divine, yea, external Worship in the holy Sacrament of the Eucharist; and therefore not to be worshipped by a peculiar festival Celebration; nor that it may be solemnly carried about in Processions, according to the commendable and universal Rite and Custom of holy Church; or not publickly proposed to the People, that it may be worshipped; and, That its Worshipers are Idolaters; Let him be Accursed.

*Can. VII.*

If any one shall say, That it is not lawful to keep the holy Eucharist in the *Sacristy* or holy place, but presently after Consecration, that it be of necessity distributed to those present; or, That it is not lawful that it be honourably carried to the Infirm; Let him be Accursed.

*Can. VIII.*

If any one shall say, That Christ exhibited in the Eucharist, is eat only spiritually, and not sacramentally and really also; Let him be Accursed.

*Can. IX.*

If any one shall deny, That all and singular the Faithful in Christ of Both Sexes, when they come to years of Discretion, are bound to communicate every Year at least, at *Easter*, according to the Command of our holy Mother, the Church; Let him be Accursed.

*Can. X.*

If any one shall say, That it is not Lawful for the Priest that celebrates to communicate himself; Let him be Accursed.

*Can. XI.*

If any one shall say, That Faith alone is a sufficient preparation towards the receiving the Sacrament of the holy Eucharist; Let him be Accursed. And lest so great a Sacrament should be received unworthily, and so to Death and Damnation, This holy Council doth order and appoint them, whose Consciences are troubled with any Grievous sin, notwithstanding they may think themselves humbled for it, if they have the convenience of a Confessor, necessarily to make a Sacramental Confession before hand. If any one shall presume to teach, preach or



or pertinaciously assert, or also publicly in dispute defend the contrary, *ipso facto* he is Excommunicate.

C H A P. I.

*A Decree concerning Reformation.*

**T**He same holy Council of *Trent*, lawfully assembled in the Spirit of Holiness, the said Legat and Nuncio's of the Apostolick See presiding therein, intending to decree some things, that belong to the jurisdiction of Bishops, That, according to a Decree of the last Session, they may so much the more willingly reside in the Churches committed to them, by how much they may the more easily and commodiously govern them that are subject to them, and keep them in honesty of Life and Manners, that they may remember they are Pastors not Smitters, and that it behoves them so to be over their flocks, as not to domineer or lord it, but to love them as Sons and Brothers; that they may labour by intreaties and persuasions to deter them from things unlawful; lest, when they have offended they be forced to restrain them by lawful and due Punishments: Whom yet, if they happen to sin through human Frailty, they shall hold to that precept of the Apostle, That they may reprove, entreat and check them in all Goodness and Patience; seeing it very often happens that good Will does more than Severity, Exhortation than Threats, Charity than Power, towards their amendment. But if the Lash must be made use of, by reason of the Greatness of the Offence, even then Rigor with Gentleness, Justice with Mercy, and Severity with Lenity or Meekness is to be used, that without asperity or harshness, wholesome and necessary discipline may be preserved among the People, and that they that are corrected may be amended; or, if they will not repent, the rest, by animadverting upon this example, may be deterr'd from Vices; seeing it is the office of a diligent and pious Pastor, to administer first of all gentle medicines to the Distempers of his Sheep; afterwards, where the grievousness of the Disease so requires, to descend to more sharp and harsh remedies: but if even these do no good, at least to free the rest of the flock from the danger of Contagion, by taking such from among them. Seeing therefore that the Guilty very often, to avoid punishments, and evade the censures of their Bishops, do counterfeit Complaints and Grievances; and by the protection of an Appeal do hinder the progress of Justice, lest the remedy instituted for the Defence of the Innocent, be abused to the Defence of Iniquity, and that this their Craft and Tergiversation may be put a stop to, it hath thus Determin'd and Decree'd; That there be no Appeal made in Cases of Visitation and Correction, or of Habit or Inhability, nor in Criminal Cases, from the Bishop or his Vicar General in Spirituals, before definitive Sentence in case of Interlocution, or any other grievance whatsoever. And neither the Bishop nor his Vicar may defer this Appeal as frivolous; but, that, or any other inhibition, coming from the Judge of any Appeal, as also all Style and Custom, even time out of mind, to the Contrary notwithstanding, may proceed to other things, if this sort of Grievance cannot be decided

ded by a Definitive Sentence, or therefrom lie no Appeal : In which Cases the Decrees of the Holy and Ancient Canons stand good.

## C H A P. II.

**W**Here there is place for an Appeal, from the Sentence of the Bishop, or of his Vicar General in Spirituals upon the account of an Appeal in Criminals, if by Apostolick Authority it happen to be committed in any place to the Metropolitan, or to his Vicar General in Spirituals; or if he shall for any reason be suspected, or be distant two lawful days Journey, though he be call'd for by him, it may be committed to one of the neighbouring Bishops or their Vicars, but not to inferiour Judges.

## C H A P. III.

**T**He Guilty Person Appealing in a Criminal Case from the Bishop or from his Vicar General in Spirituals, shall produce the acts of his very first instance before the Judge, to whom he makes his Appeal : And the Judge before having seen them, may not by any means proceed to his Absolution. And He, from whom the Appeal is made, shall within 30 days, shew him the Records themselves *gratis* when he shall require it, otherwise the Cause of this sort of Appeal to be ended without them as Justice shall perswade.

## C H A P. IV.

**B**ut seeing such grievous Enormities are sometimes committed by Persons Ecclesiastick, that for their atrocity they may be deposed from their holy Orders, and deliver'd over to a Secular Court : In which according to the holy Canons a certain number of Bishops is required: If it be difficult to convene them all, the due execution of the Law may be deferr'd : But and if they be able at any time to intervene their Residence may be hindred, This holy Council hath therefore determin'd and decreed, it Lawful for a Bishop of himself, or his Vicar General in Spirituals, to proceed against a Clergy-man in holy orders, even of a Persbytership, to the very condemning of him, as also a Verbal Deposition ; he may of himself also without any other assisting him, actually and solemnly degrade from Orders and Ecclesiastical Dignities, in Cases wherein the presence of other Bishops in a Definitive number mention'd in the Canons is requir'd : Nevertheless taking to himself to be assisting herein so many Abbots, having the use of the Mitre and Crozier by Apostolick privilege, if they may be found in the City or Diocess and can conveniently be present: If not other Persons in Church Dignity, Grave through Age, and commendable for their Knowledge of the Law, may serve.

CHAP. V.

**B**ECAUSE forfeigned Reasons, which notwithstanding seem probable enough, it sometimes falls out, that some do extort favours by which the punishments, to be inflicted on them by the Just Severity of Bishops, are either quite remitted, or very much lessen'd; and seeing it is a thing not to be endured, that a Lye, which is so displeasing to God, should not only go unpunish'd, but also be pleaded as an Excuse for the Commission of other offences; This Synod hath therefore Determin'd and Decreed, as follows; That a Bishop Resident in his Church, upon any ones procuring favour by any unlawful Means towards the Absolution of a fault or offence, into which the Bishop has already begun to inquire, or by false entreaties be begg'd to remit the punishment, to which the Criminal has by him been Condemn'd, he shall briefly himself make it known, as being Delegate of the Apostolick See, and shall not admit that favour for lawfully receiv'd, which was got by telling of a Lye and concealing the Truth.

CHAP. VI.

**B**UT seeing such as are under the subjection of a Bishop, although restrained by Law, do yet bear him a deadly hatred, and as if they had receiv'd some injury from him, are wont to object false Crimes to him; that if by any means possible, they may molest or trouble him, whose fear of vexing them does very often render him more backward to enquire into and punish their offences: Therefore, lest a Bishop should be forced, to the great Damage both of himself and Church, to leave his flock, and wander up and down, not without the lessening of his Episcopal Dignity, this Synod hath Determin'd and Decreed; That a Bishop may not in any wise be cited or warn'd to appear personally, unless in a Cause for which, any one is to be depos'd or depriv'd, even from his Office, in which he may proceed either by Inquisition, or Denunciation, or Accusation, or any other way he pleases.

CHAP. VII.

**W**ITNESSES in a Criminal Case for Information or Evidence, or otherwise in a Case principal, against a Bishop, unless they agree in their Depositions, and be known to be of good Conversation, Fame and Estate, may not be received; and if they shall depose any thing out of Hatred, Rashness or Covetousness, Let him be soundly punish'd.

CHAP. VIII.

**C**AUSES of Bishops, when for the quality of the Offence they ought to appear, may be referr'd to the Pope, and by him may be decided.

*A Decree of Prorogation, Definition of the four Articles of the Sacrament of the Eucharist, and Safe Conduct to be given to Protestants.*

THE same Holy Synod, willing to pluck up all the Errors, which as briers in the Lord's Vineyard, have again sprouted up about this Holy Sacrament, and desiring to provide for the safety of all the Faithful, by daily Prayers piously offer'd up to Almighty God, amongst other Articles belonging to this Sacrament, and handled with the most diligent enquiry of Catholick Verity, very Many and very Learned Disputations had, according to the Gravity of the Matter, as also the Opinions of the best Divines, being known, has likewise treated of these Following: *Whether it be Necessary to Salvation, and commanded by the divine Law, That every one of Christ's Faithful, should receive the Venerable Sacrament of the Eucharist under both kinds.* And, *Whether he does not as Fully receive the Sacrament who receives it under one kind, as he that Communicates under both.* And, *Whether our Holy Mother the Church, hath erred in communicating Lay-Persons under the Species of Bread Only, and not the Priests that Celebrate.* And, *Whether little Children may receive the Communion;* And because those of the most Famous Province of Germany, who call themselves *Protestants*, having before given their Opinions, upon these Articles, do desire to be heard by this holy Synod, and have required for that end our general Leave, That they may come hither with Safety, and Sojourn in this City, and speak freely before the Synod, and propose what they shall think meet, and afterwards, when they have a mind, they may depart; This Holy Synod, although for several Months last past it had earnestly desired their coming, yet, as a Godly Mother, in the pangs of Travel, very much desiring and endeavouring, that there may be no Schisms amongst them, who name the Name of Christ; but as all do acknowledge the same God and Redeemer, they may so say, so believe, and so think, as one People; Trusting in God's Mercy, and hoping that he will bring it about, so as that they may be brought into that most holy and saving Concord of one Faith, Hope, and Charity, hath freely, complying with them in this Matter, as they have desired, given and granted them Security and Publick Faith, which they call *Safe Conduct*, as to what belongs to them, in the Tenor following; and for their sakes hath deferred the Definition of the foresaid Articles till the next Session; which, that they may be conveniently present at it, is ordered to be held on the Day of the Conversion of St. Paul, which will be the 25th day of *January*, the Year following. And hath further instituted, that it be debated in the same Session, concerning the Sacrifice of the *Mass*, by reason of the great connexion of each of them; In the Interim, at the next Session to treat of the Sacrament of Penance, and Extream Unction, which Session it hath decreed to be held, on the Day of St. *Catherine*, the Virgin, and Martyr, which will be the 25th day of *November*; so that in both of them the matter of Reformation may be Prosecuted.

*Safe*



*Safe Conduct given to the Protestants.*

**T**He most Holy and General Council of *Trent*, lawfully met together in the Spirit of Holiness, the same Nuncio's and Legate of the Apostolick See presiding therein, doth grant to all and singular, whether Ecclesiastical or Civil persons of *Germany*, of what Degree, Station, Condition, or Quality soever they be, that are willing to come to this Oecumenick and General Council, that they may with all possible liberty, confer, propound, and discourse of those things which ought in the said Synod to be treated of, and that they may safely and freely come to the said Synod, and abide and sojourn therein, and offer and propound as many Articles as they please, as well in Writing, as by word of mouth, and confer and dispute without any Reproach or Contumely, with Fathers, or such as shall be chosen by the said Holy Council for that purpose; And also they can and may be able whensoever they please, to depart upon publick Faith and full security, which they call *Safe Conduct*, with all and singular the Clauses and Decrees necessary and fit, although they ought not particularly, and in general words to be expressed, which the said Synod, as much as in it lies, would have understood, as if express'd. Moreover, it hath pleased the said Synod, That if for their greater Liberty and Security they desire certain Judges to be deputed them, as well for Offences committed, as to be committed, they may name such as are favourable to them, even though their Offences be never so Enormous, and tending to Heresie.

**The Fourteenth Session, Celebrated the Twenty Fifth day of November, in the Year M.D.LI. Being the Fourth held under Pope Julius III.**

*The Doctrine of the most holy Sacraments of Penance, and Extreme Unction.*

**T**He most Holy Oecumenick and General Council of *Trent*, lawfully assembled in the Spirit of Holiness, the said Legate and Nuncio's of the Holy Apostolick See presiding therein, although in a Decree about *Justification*, much Discourse hath been had for a certain necessary reason, about the Sacrament of Penance, by reason of their Affinity one with the other; yet notwithstanding there is such a multitude of Errors of Different sorts in this our Age about it, that it hath thought it will not be a little for the benefit of the publick to give a more exact and plenary definition thereof, whereby, having made apparent and defeated all Errors by the help of the holy Spirit, the Catholick Verity may be made clear and illustrious, which this holy Synod doth now propose unto all to be perpetually kept and observed.

## C H A P. I.

*Of the Necessity and Institution of the Sacrament of Penance.*

IF there were that Gratitude in all towards God, as constantly to regard our Righteousness receiv'd in Baptism by his Grace and Favour, there had been no need for the instituting another Sacrament besides that of Baptism, for the Remission of Sins: But because God, who is rich in Mercy, knew what mould we were cast in, hath likewise found out a Remedy for them, who had afterwards given up themselves to the Servitude of Sin and power of the Devil, *i. e.* the Sacrament of Penance, whereby the Benefit of Christ's death is applied unto them that fall or lapse after Baptism. Repentance indeed is necessary for all men, who have defil'd themselves with any Mortal Sin, for the obtaining Grace and Righteousness at any time, even for them, who have desired to be washed in the Sacrament of Baptism, that prejudice being rejected and amended, they may detest that so heinous offence towards God with an hatred of Sin and pious Grief of Mind. Whence it is that the Prophet says, *Repent, and turn from all your Transgressions, so iniquity shall not be your Ruine.* Our Lord also hath said, *Unless ye Repent ye shall all likewise perish.* And Peter, Prince of the Apostles, commending Repentance to Sinners that were to be initiated into Baptism, did say, *Repent, and be baptized every one of you.* Moreover, neither was Penance a Sacrament before Christ's coming, nor is it one after his coming to any before Baptism: But our Lord did then Chiefly institute this Sacrament of Penance, when being risen from the Dead, he breathed upon his Disciples, saying; *Receive ye the Holy Ghost: Whose Sins ye remit they are remitted; and whose Sins ye retain they are retained.* By which so signal an expression and words so clear, it was the general opinion of all the Fathers, That the Power of remitting and retaining Sins for the Reconciliation of the Faithful, lapsed after Baptism, was communicated to the Apostles and their lawful Successors. The Catholick Church for great Reason hath exploded and condemned the *Novatians* as Hereticks, for so pertinaciously denying the Power of remitting Sins. Wherefore this holy Synod allowing and receiving the Sense of those words of our Lord as most true, doth condemn the fictitious interpretations of such as falsely wreat those words to the power of Preaching the Word of God, and declaring the Gospel of Christ, contrary to the Institution of this Sacrament.

C H A P.

## CHAP. II.

### *Of the Difference of the Sacrament of Penance, and that of Baptism.*

**M**oreover this Sacrament is known to differ from that of Baptism for many Reasons; for besides that the Matter and Form, whereof the Essence of a Sacrament is composed, do very much disagree; it appears plainly that the Minister of Baptism ought not to be a Judge, seeing the Church doth not Judge any, who have not first been initiated therein by Baptism. For, says the Apostle, what have I to do to judge those that are without? It is otherwise with the Household of Faith, whom Christ our Lord hath made members together with him of his Body through the Laver of Baptism; for such, if they shall have afterwards polluted themselves with any Crime, he would not have presently cleansed by a Repetition of Baptism, it being not by any means allowed of by the Catholick Church, but to stand, as Guilty, before this Tribunal, that by the Sentence of Priests not only once, but as often as Penitents upon sin contracted, shall fly unto him, they may be absolved. Notwithstanding there is one Fruit of Baptism, another of Penance; For by Baptism putting on Christ, we do therein wholly become new Creatures, obtaining a full and total Remission of all our Sins; to which we are yet no ways able to arrive, but by our Many Tears and Labours, by the Sacrament of Penance, divine Justice requiring it of Us: as, Penance by the Holy Fathers hath been deservedly called a *Laborious kind of Baptism*. And this Sacrament of Penance is necessary to Salvation to those that have fallen after Baptism, as Baptism it self is to the Unregenerate.

## CHAP. III.

### *Of the Parts and Benefit of this Sacrament.*

**T**His holy Synod doth further teach, That the Form of the Sacrament of Penance, in which its force chiefly consists, is placed in those words of the Minister; *I absolve thee*, &c. to which indeed are laudably joyn'd some Prayers according to the Custom of holy Church; but they no way respect the Essence of the Form, nor are they necessary to the Administration of this Sacrament. The Acts of the Penitent himself, as namely, Contrition, Confession and Satisfaction, are as it were the matter of this Sacrament; which Acts, seeing by God's Institution they are required in the Penitent towards the Integrity of the Sacrament, and the full and perfect Remission of Sins, they are, for that Reason, call'd Parts of Penance: For indeed the Matter and Effect of this Sacrament, as to what belongs to its force and Efficacy, is Reconciliation with God, which sometimes, in good Men, and such as devoutly receive this Sacrament,

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is wont to beget Peace and Quietness of Conscience, with a very great Consolation of Spirit. This Holy Synod delivering these things of the Parts and Effect of this Sacrament, doth Condemn the Opinions of those, who contend, That the Parts of Penance, are the shaken Terrors of Conscience, and Faith.

## C H A P. IV.

*Of Contrition.*

Contrition, which obtains the first place among the foresaid Acts of a Penitent, is a Grief of Mind and Detestation of Sin Committed, with a Resolution to Sin no more. And this Motive of Contrition was at all times necessary for the begging Pardon for Sins; so lastly, it does prepare a man, that is slain after Baptism, for the Remission of his Sins, if it be joyn'd with Confidence in the Divine Mercy, and with a desire of performing the other things, that are required for the rightly undertaking of this Sacrament: This holy Synod doth therefore declare this Contrition to contain not only a cessation from Sin, and a Purpose and Beginning of a New Life, but also a Detestation of the Old, according to that saying; *Cast away from you all Iniquities, wherein ye have prevaricated, and make ye a New Heart and a New Spirit*: And surely they who have considered those Clamours of holy Persons; *Against thee only have I sinned, and done this Evil in thy sight: I am weary with my groaning, every night make I my bed to swim: I will recount unto thee all my Tears in the Bitterness of my Soul*; and others of this kind, will easily understand them to have flown from some vehement hatred of their by-past Life, and great abhorrence of their Sins. It doth moreover teach, that although it happen this Contrition is sometime perfected by Charity, and reconciles a man to God, before he may actually receive this Sacrament, nevertheless this Reconciliation is not to be Ascribed to Contrition it self without a desire of the Sacrament, which is included in it. But that Imperfect Contrition, which is called Attrition, because out of the consideration of the Turpitude of the sin, or the fear of Hell and Punishment is commonly conceived, if it exclude the desire or will of sinning, and declare it with a hope of Pardon, it does not only not make a man a Hypocrite, and more a sinner, but it also is the gift of God and of the holy Spirit impelled, not as yet indeed dwelling in him, but only moving him, wherewith the Penitent being assisted, he does prepare his way to Righteousness. And although it cannot of it self without the Sacrament of Penance reduce a sinner unto righteousness, yet it disposes him to beg the Grace of God in the Sacrament of Penance: For with this Fear the *Ninivites* were profitably moved, and repented and begg'd mercy of God upon *Jonah's* preaching, being full of threats. Wherefore some do falsely calumniate the Catholick Writers, as if they taught, That the Sacrament of Penance, without any good motion of the Penitents, did conferr Grace; which the Church of God never taught nor thought of: But they falsely teach, That Contrition is extorted and forced, not free and voluntary.

C H A P.



## C H A P. V.

## Of Confession.

**B**Y the Institution of the Sacrament of Penance already explain'd, the Universal Church hath always understood, an unreserved Confession of Sins to have been instituted also by the Lord, and to be necessary by the Divine Law to all who have lapsed after Baptism: Because our Lord Jesus Christ, being about to ascend from Earth to Heaven, left Priests the Ministers of himself, as Presidents and Judges, unto whom all mortal Crimes should be refer'd, into which the Faithful in Christ should have fallen; whereby according to the power of the Keys, they may pronounce sentence of Remission or Retention of Sins: For it is plain, that Priests could not exercise this Justice, for they knew not what, nor indeed could they preserve Equity in injoyning them Pences, if they had only *in Genere*, and not rather *in Specie*, and one by one, declared their Sins unto them. From whence we gather, That all the mortal sins of Penitents, whereof, after a diligent Examination of themselves, their Conscience does accuse them, ought to be named in Confession, let them be never so occult, and only committed against the two last Precepts of the Decalogue, which do sometimes more grievously disturb the mind, and are more dangerous to Penitents, than such as are committed in publick: For Venial sins, whereby we are not excluded from the Grace of God, and into which we very often lapse, although they may rightly and profitably and without all presumption be mentioned in Confession, as the Use of Godly men doth demonstrate, yet they may be concealed without any fault, and by other Remedies Expiated. But, seeing all mortal sins, even of the thought, do render men the Sons of Wrath and Enemies of God, it is necessary that they seek pardon for them all of God, by an open and modest Confession: While therefore the Faithful in Christ endeavour to confess all the sins which they remember, without doubt they expose them all to the Divine Mercy to be tried; but they that do otherwise, and wittingly retain any, do propose nothing to the Divine Goodness to be remitted by the Priest, for if a sick Person be ashamed to discover his distemper to his Physician, how should he cure that which he does not know what is? It doth moreover think fit, that the circumstances be also laid open in Confession, which change the *Species* of the sin; because without them the sins themselves are not sufficiently declared by the Penitents, nor do they appear clear to their Judges or Confessors; and it cannot be effected, that they may be censur'd according to the grievousness of the Offences, nor the punishment, which ought, be imposed upon the Penitents: So that it is far from Reason, to teach that these Circumstances were invented by idle men, or that one circumstance is only to be confess'd, namely, To have offended a Brother. And it is impious to say, that Confession is impossible which is injoynd to be done this way; or to call it a Carnage or torturing of Consciences: For it is plain, there is nothing more required by the Church of Penitents, than, that every one, after he hath diligently examin'd himself, and tried and search'd every creek

creek and corner of his Conscience, he may confess those sins, wherewith he remembers he has mortally offended the Lord his God; and the rest of his sins, which, after diligent examination he does not remember, are understood to be included in the Gross in that Confession; for which we faithfully say with the Prophet; *O Lord, Cleanse me from my secret Sins.* But the Difficulty of this sort of Confession and the shamesac'dness of detecting their Sins might indeed seem hard, if it were not alleviated with so many and so great Advantages and Consolations, which are most certainly conferr'd upon all who come unto this Sacrament worthily, by Absolution. Moreover as to the manner of Confessing privately to the Priest only, although Christ hath not forbid it, yet some may confess their sins publicly in detestation of their wickedness, and for the humiliation of themselves, as well for an example to others, as to the Edification of the offended Church: Yet it is not commanded in this divine Precept, nor ought it deliberately to be enjoynd by any humane Law, that Sins, especially secret Sins, should be made publick by Confession: Whence, seeing by the most holy and most ancient Fathers with a general and unanimous Consent, secret Sacramental Confession, which the holy Church has us'd from the beginning and does now use, has been always commended, it does manifestly refel the vain Calumny of those, who are not ashamed to teach, That it is contrary to the Divine Precept, and that it is an humane Invention, and had its original from the Fathers assembled in the Council of *Lateran*; for the Church did not decree or appoint by the Council of *Lateran*, That the Faithful in Christ should confess their sins, which it understood to be necessary and instituted by the Divine Law; but that the Command of Confession should be fulfill'd by all and singular, when they once come to years of Discretion, at least once in a Year: Whence it is, that that saving Custom of Confession is observed in the Catholick Church, with great benefit to the Souls of the Faithful, in that holy and acceptable time of *Lent*: Which Custom this holy Synod does most highly approve of and embrace, as pious and worthy to be kept.

## C H A P. VI.

### *Of the Minister of this Sacrament, and of Absolution.*

**A**Bout the Minister of this Sacrament, this holy Synod doth declare, All Doctrines to be false and altogether estrange from the truth of the Gospel, which do perniciously extend the Ministry of the Keys to any other Men, except to Bishops and Priests, thinking those words of our Lord, *Whatsoever ye shall bind on Earth shall be bound in Heaven; and whatsoever ye shall loose on Earth shall be loosed in Heaven*: And, *whose sins ye remit, they are remitted; and whose sins ye retain they are retained*, do indifferently and promiscuously belong to all Christ's faithful, contrary to the Institution of this Sacrament, and were said, That every one might have the power of Remitting Sins, such as were publick indeed by Correpction, if the party reprov'd did so rest; but secret ones by a spontaneous Confession made to whom the party pleased. It doth also teach, That even Priests, who are under some mortal sin, by virtue of the Holy Spirit received in Ordination, as the Ministers

Ministers of Christ to exercise the Function of Remitting Sins; and that they think depravely, who contend that this power is not in evil Priests. And although Absolution of a Priest of another Benefice be by Dispensation; yet it is not only a bare Ministry, or preaching the Gospel, or a declaring of Sins to be remitted; but as a judicial Act whereby by himself, as by a Judge, sentence is pronounced; and therefore a Penitent ought not to flatter himself up so in his own Confidence, that if he has no Contrition in himself, or the Priest has no mind seriously to act and truly to absolve; yet he may think himself, upon the account of his Faith only, truly and before God absolved; Nor indeed could Faith without Penance, work any Remission of Sins; nor ought any one, unless most negligent of his own Salvation, when he knows the Priest absolves him but in a Jest, to forbear seeking out for another, who shall be more serious in the performance.

## CHAP. VII.

### *Of the Reservation of Cases.*

**B**Ecause therefore Reason, and the Nature of Judgement doth require that sentence be only pass'd upon Subjects, it has always been the Opinion of the Church of God, and this Synod affirms it to be most true, That an Absolution ought to be of no Effect, which a Priest exercises upon him, over whom he hath not an Ordinary or subdelegate Jurisdiction: But it seem'd to our most holy Fathers to pertain very much to the Instruction of Christ's people, that some more heinous and grievous Crimes should be absolved not by every one, but only by the Chief of the Priests: Whence it is that Popes could deservedly, by the supreme power that is committed to them in the Universal Church, reserve the Causes of some more Grievous Crimes to their own particular Judgment. Neither is it to be doubted, seeing all things that are, are ordain'd of God, but that the same is lawful to all Bishops in their Respective Dioceses, towards Edification, but not Destruction, by reason of that Authority given to them over their Subjects beyond that of other inferior Priests; especially as to those things, to which is annexed the Censure of Excommunication. But this Reservation of Offences is consonant to the Divine Authority, not only as to the external Polity, but it has also force before God: And it has been always piously reserv'd in the said Church of God, lest any one upon that Occasion should perish, that there may be no Reservation at the point of Death; and therefore all Priests may absolve any Penitents from any Sins or Censures, beyond which point if Priests can do nothing in Reserved Cases, yet let them strive to persuade the Penitents to this, That they go to Superior and Lawful Judges for the benefit of Absolution.

## C H A P. VIII.

*Of the Necessity and Benefit of Satisfaction.*

**L**Astly, as to Satisfaction, which proceeds from all the parts of Repentance, as it hath always been commended to Christs people by our Ancestors; so one thing in our Age, under a pretext of Piety, is very much impugned by those, who having a shew of Godliness, denying the power thereof: This Holy Synod doth declare it altogether false, and contrary to the Word of God, that a fault is never remitted by our Lord, but the whole Punishment thereof is remitted; For there are clear and pregnant examples found in Holy Writ, whereby, besides the Divine Tradition, this Error is most manifestly evinc'd; and indeed, the Reason of Divine Justice seems to require that they may be otherwise received by him into Grace; who, through Ignorance, have sinn'd before Baptism; but they after another manner, who being once freed from the servitude of Sin and Satan, and having received the Gift of the Holy Ghost, do wilfully violate the Temple of God, and are not afraid to vex the Holy Spirit; And it so becoms the Divine Clemency, lest our sins might be forgiven us without any satisfaction; as, thinking our sins lighter than they are, we, as Injurious and Reproaching the Holy Spirit, fall into greater, Treasuring up to our selves Wrath against the Day of Wrath: and without doubt, these satisfactory Punishments, do wonderfully keep back from sin, and as it were with a Bridle restrain us, rendring Penitents, for the future, more wary and vigilant; they cure also the remainder of sins, and take away vitious courses, acquired by ill Living, with their contrary Actions of Virtue: Nor indeed was there ever any way thought more secure in the Church of God, to prevent Gods imminent punishing us, than that men with true Grief of mind should accustom themselves to these works of Penitence. Add hereto, that while we suffer by satisfying for our sins, we are made conformable to Jesus Christ, who satisfied for our sins, and from whom is all our fullness, and also have a sure Confidence thereby, that if we suffer with him, we shall also be glorified with him: notwithstanding this satisfaction is not so far ours, which we have paid for our sins, as that it is not through Jesus Christ; for we, who of our selves are not able to do any thing as of our selves, by his working with us, who is our strength, we are able to do all things; so that man has not any thing whereof to Glory, but all our Glorifying is in Christ, in whom we live, in whom we merit, in whom we make Satisfaction, bringing forth fruits meet for Repentance, which have their Virtue from him, are offer'd by him to the Father, and through him are accepted of the Father. Therefore Gods Ministers ought, as far as the Spirit, and Prudence do suggest, to enjoin saving and convenient Satisfaction, according to the quality of Crimes, and ability of the Penitents; lest perchance they might wink at sins, and act more indulgently with Penitents, by enjoying the lightest punishments for the most grievous offences, they be made partakers of others sins; but let them have before their eyes, that the satisfaction they impose, be not only for the preservation of a new Life,



Life, and healing of Infirmitie, but also for the Punishment and Chastisement of past Sins; for the Keys were not only given to Priests, to loose, or to bind, as the Ancient Fathers believe and teach. Neither did they therefore think this Sacrament of Penance to be the *Forum* of Wrath and Punishment, as never any Catholick did think the force of the Merit and Satisfaction of our Lord Jesus Christ was either obscured, or in any part diminished by these kinds of Satisfactiones of ours: Which while Upstarts do understand, they so teach a new Life to be the best Penance, that they take away all the Force and Use of Satisfaction.

## CHAP. IX.

### *Of the Works of Satisfaction.*

**I**T doth moreover teach the bounty of the Divine munificence to be so great, that we are able, not only by punishment voluntarily undertaken by us for the rooting out of Sin, or imposed at the discretion of the Priest, according to the nature of the offence; but also, which is the greatest Argument of Love, by temporal Scourgings inflicted by God, and patiently endured by us, to satisfie God the Father through Christ Jesus.

### *The Doctrine of the Sacrament of Extream Unction.*

**I**T hath seem'd good to this holy Synod, to subjoyn to the preceding Doctrine of Penance, those which follow concerning the Sacrament of Extream Unction, which is esteem'd by the Fathers to be the consummation not only of Penance; but of our whole Christian Life, which ought to be a continued Penance. First, therefore, as to its Institution, it does Declare and Teach, That our most Merciful Redeemer, who would have his Servants at all times to look out for saving Remedies against all the Darts of their Enemies, although he hath provided greater Helps in other Sacraments, whereby Christians may, without any more grievous Inconvenience of the Spirit, while they live, preserve themselves intire; so he has guarded the end of our Life by this Sacrament of Extream Unction, as with a most strong Bulwark; that although our Adversary seek, and take all occasions through the course of our Life, that he may devour our Souls if by any means possible; and there is no time in which he does more strenuously bend his whole Strength and Cunning to our utter Destruction, and also, if he can, to make us despair of Gods Mercy, than when he sees the end of our Lives impending.

## CHAP. I.

*Of the institution of the Sacrament of Extreme Unction.*

**T**HIS Holy Unction, instituted for the sake of the Infirm by our Lord Jesus Christ, as a real and proper Sacrament of the New Testament, insinuated indeed to us by St. *Mark*, and commended and published unto the Faithful by St. *James* the Apostle, and Brother of our Lord: He says, *Is any among you sick and weak; Let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the name of the Lord: And the Prayer of Faith shall save the sick, and the Lord will ease him; and if he lie under sins, they shall be forgiven him.* From which words, as being of Apostolical Tradition, handed down to the Church, it hath Learnd and doth teach the Matter, Form, proper Minister, and Effect of this Salutory Sacrament; for the Church has understood the Matter to be Oil blessed by the Bishop, seeing that Unction does most fitly represent the Grace of the Holy Spirit, wherewith the Soul of the Sick is invisibly Anointed: The Form begins in these words, *By this Unction or Anointing, &c.*

## CHAP. II.

*Of the Effect of this Sacrament.*

**F**urthermore, the Matter and Effect of this Sacrament is explain'd in these words; *And the Prayer of Faith shall save the Sick; and the Lord shall ease him, and if he lie under Sins, they shall be forgiven him:* For the Matter is this Grace of the Holy Ghost, whose Anointing wipes away Sins, if any yet remain not expiated, as also the Relicks thereof, and comforts and strengthens the Soul of the Sick, exciting in him a strong confidence of the Divine Mercy: Whereby the Sick gets ease, and does better bear the inconveniences and pangs of his Disease, and does more easily resist the Temptations of the Devil, that assaults him tooth and nail, and sometimes does recover his health of Body, if the Lord see it expedient, for the Health of his Soul.

## CHAP. III.

*Of the Minister of this Sacrament, and the time when it ought to be given.*

**A**ND now, as to what belongs to the Prescription or Appointment of such, as ought both to Receive and Administer this Sacrament, is also not obscurely deliver'd in those words aforesaid; For it is there shown, that the proper Ministers

Iters of this Sacrament are the Elders of the Church ; in whose name or in whose stead may not be understood to come the Elders or Chief among the People, but either Bishops, or Priests being Presbyters rightly ordain'd by them with the Imposition of Hands. It does also declare, That this Unction is to be apply'd to the Sick, but more especially to those, who lie so dangerously ill, that they may be thought at the end of their Life, whence it is call'd the Sacrament of Souls Departing. But if the Sick, after having receiv'd this Unction, grow well again, they may a second time be helped by this Sacrament, when they fall into the like danger of Life again : Wherefore, by no means ought they to be heard, who, against so plain and clear an opinion of St. *James* the Apostle, teach, That this Unction is of humane Invention, or a Ceremony taken up by the Fathers, having neither command of God, nor promise of Grace for it ; Nor they who say that it is now ceased, as if it were only to be referr'd to the Primitive Church for the Grace of working Cures : Nor they who say that the Rite and Custom, which the Holy *Romish* Church observes, is contrary to the opinion of St. *James* the Apostle, and therefore ought to be changed into another : Nor, lastly, they, who affirm, That this Extream Unction may be Contemned without Sin in the Faithful ; For these do almost manifestly thwart the plain Words of the Apostle. Nor indeed does the Church of *Rome*, which is the Mother and Mistres of all others, observe ought in the administration of this Unction, as to those things which make up the Substance of this Sacrament, but what the blessed St. *James* hath prescribed. Nor can there be such a Contempt of so great a Sacrament without great impiety, and Injuring of the Holy Ghost himself.

These are the Doctrines about the Sacraments of Penance and Extream Unction which this Holy Oecumenick Council professeth and teacheth, and proposeth to all the Faithful in Christ to believe and hold : And does deliver the following Canons to be Inviolably kept, condemning and cursing to Eternity those that affirm the contrary.

### *Of the most Holy Sacrament of Penance.*

#### *Can. I.*

**I**F any one shall say, That Penance in the Catholick Church, is not only truly and properly a Sacrament, instituted by our Lord Christ, for the reconciling of the Faithful unto God, as often as they shall fall into Sin after Baptism ; Let him be Accursed.

#### *Can. II.*

If any one, confounding the Sacraments, shall say, That Baptism it self is a Sacrament of Penance, as if they were not two distinct Sacraments, and so that Penance cannot rightly be call'd the *Second Plank after Shipwrack* ; Let him be Accursed.

#### *Can. III.*

If any one shall say, That those words of our Saviour ; *Receive ye the Holy Ghost ; Whose Sins ye remit, they are remitted ; and whose Sins ye retain, they are retained :*

*tained*; are not to be understood of the Power of Remitting and Retaining sins. the Sacrament of Penance, as the Catholick Church hath always from the Beginning understood them; and shall wrest them, contrary to the institution of this Sacrament, to the Authority of Preaching the Gospel; Let him be Accursed.

*Can. IV.*

If any one shall deny, That three things are required in a Penitent, as the matter of the Sacrament of Penance, to the full and perfect Remission of sins; *viz.* Contrition, Confession and Satisfaction, which are call'd the three parts of Penance; or shall say, That there are but only two parts of Penance, *viz.* the Terrors of Conscience after having acknowledg'd their sin, and Faith conceived by the Gospel or by Absolution, by which one believes his sins to be forgiven him through Christ; Let him be Accursed.

*Can. V.*

If any one shall say, That that Contrition, which is acquired by discussion, collection and detestation of sins, whereby one thinks upon his Years past in the bitterness of his Soul, considering the Greatness, Multitude, and Foulness of his sins, the loss of Eternal Bliss, and the Incursion of Everlasting Damnation, with a resolution of living a better Life, is not a true or profitable grief, nor does not prepare a man for Grace, but makes him a Hypocrite and a greater sinner than before; Lastly, that 'tis a forc'd, not free and voluntary Grief; Let him be Accursed.

*Can. VI.*

If any one shall deny Sacramental Confession to be Instituted by God and necessary to Salvation; or shall say, That the manner of Confessing privately to a Priest only, which the Catholick Church hath and doth observe always from the beginning, is contrary to the Institution and Command of Christ, and an Human Invention; Let him be Accursed.

*Can. VII.*

If any one shall say, That of Divine right it is not necessary in the Sacrament of Penance for the Remission of sins, to confess each particular mortal sin, which by due and diligent premeditation can be remembered, even those hidden, and such as are against the two last Precepts of the Decalogue, and Circumstances, which alter the property of a sin; but that that Confession is only profitable for Instruction and Consolation of the Penitent, and was formerly only observed in the imposing of Canonical Satisfaction; or, shall say, That they, who endeavour to confess all their sins, are willing to leave nothing to the Divine Mercy to be pardoned; or lastly, That it is not lawful to confess Venial sins; Let him be Accursed.

*Can. VIII.*

If any one shall say, That the Confession of all sins, which the Church does hold, is impossible as being an human Invention, and to be Abolished by the Godly; or that all and singular the Faithful in Christ, of both Sexes, are not bound, by that Constitution of the Famous Council of *Lateran*; and that the Faithful in Christ are not obliged to make Confession of their Sins once a Year, that is in *Lent*; Let him be Accursed.

*[Can.]*



Can. IX.

If any one shall say, That the Sacramental Confession of a Priest is not a judicial Act, but a bare ministry of pronouncing and declaring to the party confessing the Remission of his sins; if so be he only believes himself to be Absolved; or that the Priest does not absolve him in earnest but in a jest; or shall say, That the Confession of the Penitent is not requisite for the Priests absolving of him; Let him be Accursed.

Can. X.

If any one shall say, That Priests, who lie under mortal Sin, have not the power of Binding and Loosing, or that Priests are not the only ministers of Absolution, but that it was said to all and singular Christ's Faithful; *Whatsoever ye shall bind on Earth shall be bound in Heaven, whatsoever ye shall loose on Earth shall be loosed in Heaven*: And, *Whose Sins ye remit they are remitted, and whose Sins ye retain they are retained*; by virtue of which words any one may absolve from sin; Sins publick indeed by correption only, if the party reprehended acquiesce thereto; but secret ones, by a spontaneous Confession; Let him be Accursed.

Can. XI.

If any one shall say, That Bishops have no right to reserve Cases to themselves, except as to outward Polity; and therefore cannot retain the Reservation of Cases, so but that the Priest may truly absolve from such Reserves; Let him be Accursed.

Can. XII.

If any one shall say, That the whole Punishment is always remitted by God together with the Offence, and that Satisfaction of Penitents is nothing else, but Faith, whereby they apprehend Christ to have satisfied for them; Let him be Accursed.

Can. XIII.

If any one shall say, That God is not at all satisf'd for Sin, as to temporal Punishment, by the Merits of Christ, by punishments inflicted by himself, and patiently undergone, or enjoyn'd by the Priest, nor even such as are voluntarily undertaken, as Fastings, Prayers, Alms, as also other works of Piety, and therefore that a new Life only is the best Penance; Let him be Accursed.

Can. XIV.

If any one shall say, That Satisfaction, whereby Penitents are redeem'd from sin through Jesus Christ, are not the Worship of God, but Traditions of Men, obscuring the Doctrine of Grace, the true Worship of God, and the very benefit of Christ's Death; Let him be Accursed.

Can. XV.

If any one shall say, That the Keys were given to the Church for Loosing only and not for Binding also, and that Priests do therefore act contrary to the end of the Keys and the Institution of Christ, when they impose punishments upon such as confess their sins, and that it is a fiction, that, by virtue of the Keys, eternal Punishment being taken away, temporal Punishment does remain very often not pay'd; Let him be Accursed.

## Of the Sacrament of Extreame Unction.

## Can. I.

**I**F any one shall say, That Extreame Unction is not truly and properly a Sacrament, instituted by our Lord Christ, and divulged by St. *James* the Apostle, but that 'tis only a Ceremony, taken up by the Fathers, or an humane Invention; Let him be Accursed.

## Can. II.

If any one shall say, That the Holy Unction of the Sick, does neither confer Grace, nor remit Sins, nor ease the Sick, but is now ceased, as if it heretofore only had had the Grace of Curing; Let him be Accursed.

## Can. III.

If any one shall say, That the Rite and Custom of Extreame Unction, observed in the *Romish* Church, does repugn the Opinion of St. *James* the Apostle; and therefore it is to be alter'd, and may be condemn'd by Christians without sin; Let him be Accursed.

## Can. IV.

If any one shall say, That the Presbyters of the Church, whom St. *James* exhorts to anoint the Sick, are not Priests ordained by the Bishop, but the Elders in any Community, and therefore that a Priest is not the only proper minister of Extreame Unction; Let him be Accursed.

## A Decree concerning Reformation.

## The Proem.

**S**Eeing it is properly the Office of Bishops to reprove the Vices of all their Subjects; Let them have a special care of this, That the Clergy, chiefly such as are appointed for the Cure of Souls, be not faulty, nor let them lead a dishonest Life, and they wink at it: For if they suffer them to be of Depraved and Corrupt Manners, with what face can they reprehend the Laity for their Delinquencies, who in one word may be convinced by them, that they suffer the Clergy in more grievous Sins than they. And with what freedom can the Clergy reprehend the Laity, when they tacitly know themselves guilty of the same faults for which they reprove others? Moreover, the Bishops shall admonish their Clergy, in what station soever they be, that they be an Example to the people of God committed to their Charge, both in Conversation, Preaching and Knowledge, remembering that which is written; *Be ye holy, even as I am holy.* And according to that saying of the Apostle; *Let them give no offence to any one, that their ministry be not slighted; but in every thing let them shew themselves as the Ministers of God; lest that saying of the Apostle be fulfilled in them, The Ministers of God describe holy things, and reject the Law.* But that the Bishops may do their office more freely

freely, and that they may not be hinder'd by any pretext whatsoever, the said most holy Oecumenick and General Council of *Trent*, the said Legate and Nuncio's of the Apostolick See presiding therein, hath thought it convenient to appoint and decree as follows.

C H A P. I.

**S**eeing it is more honest and safe for Subjects, by paying a due Obedience to those set over them, to serve in an inferiour Ministry, than with the scandal of their Superiors to covet the Dignity of higher Degrees, he shall be interdicted by his Bishop by whom he rise to sacred Orders, for any Cause, even for any sort of secret Crime, even injudicially, or he shall be suspended from his Orders, Degrees, or Ecclesiastical Dignities; no Leave granted for his promotion, against the will of his Prelate, or the Restitution to his former Orders, Degrees, and Dignities, or Honours, favouring him.

C H A P. II.

**A**ND, because some Bishops of Churches which stand in the Infidels Territories, wanting both of Clergy, and Christian People, being in a manner Vagabonds, and having no constant place of Residence, seeking, not for Jesus Christ's sheep, but for some others, the proper Pastor not being known, whilst by this holy Synod, they see themselves prohibited to exercise the Pontifical Offices in anothers Diocess, without expresse leave from the Ordinary of the place, upon the persons subject to the said Ordinary, to the Defrauding and Contempt of the Law, as if by their overhastiness they choose an Episcopal Seat in a place where there is no Diocess; and presume to promote any that come unto them, even though they have no Commendatory Letters from their Bishops or Prelates, to Sacred, even to the Order of the Presbytership, and to stamp upon them the Character of Clergymen: whereby it very often comes to pass, that such as are less fit, rude and ignorant, and who are rejected by their own Bishops as inhibited and unworthy, are ordain'd, not being able to perform Divine Offices, nor rightly to administer the Church Sacraments. None of the Bishops, called *Tutelars*, may, although in a place of no Diocess, and that exempt, or though they shall reside in some Monastery of any Order whatsoever, or shall have got a Demur, by the force of any priviledge granted them for the Promotion for a time of any that come unto them, being anothers subject, even under the pretext of continual familiarity with him at his Table, without the expresse Order of his proper Prelate, or his Letters of Appeal, ordain or promote to any Sacred or inferiour Orders: He that does contrary hereto shall be *ipso jure*, suspended from the Exercising of his Pontificate for a Year; but he that is so promoted, from the Executing his Orders so received, till his Prelate shall see it convenient.

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C H A P.

## C H A P. III.

**A** Bishop may suspend any of his Clergy, especially such as are constituted in holy things, promoted by any Authority whatsoever, without his previous examination, and Letters Commendatory, although they be allowed of as able by him by whom they were Ordained, which yet the Bishop shall find less fit and capable for the Celebration of Divine Offices and administration of the Sacraments of the Church, from the exercise of their Orders Received for a time, as he shall think fit, and forbid them to Minister at the Altar or in any Orders.

## C H A P. IV.

**A** L L Prelates of Churches, who ought diligently to set themselves to correct the Excesses of those under them, [and from whom no Clergyman, by the Statutes of this holy Synod, may think himself safe by the pretext of any Privilege, whereby he is nevertheless liable, according to the Canonical Sanctions, to be Visited, punished and corrected; they have power to correct and chastize any Secular Clergy, if they reside in their Churches, howsoever exempt, who were otherwise under their Jurisdiction, for their Excesses, Crimes and Delinquencies, as often and when need requires, even without the Limits of their Visitation, as being Delegates of the Apostolick See. Exemptions, Declarations, Opinions, Oaths, Agreements, which only oblige the Authors of them, the Clergy themselves, and their near Relations, Chaplains, Familiars, Procurators, or any others with regard and Respect to the Exempted Persons, in no wise Favouring.

## C H A P. V.

**M**oreover, seeing some, who, pretending that divers Injuries, and Molestations, are brought upon them in their Goods, Affairs, and Rights, obtain Certain Judges to be deputed by Conservatory Letters, that may keep and defend them from such Molestations and Injuries, and keep 'em in possession, and as it were hold in their Hand and preserve their Goods, Estates and Rights; and not suffering them in that Respect to be molested, wrest the said Letters in many things to a Sense quite contrary to the mind of the Giver: Therefore no Conservatory Letters at all, together with any Clauses or Decrees whatsoever, by the Deputation of any Judges whatsoever, or by any Colour or Pretext Granted, as to this, may favour any one at all, of what Dignity or Condition soever he be, even though he should be one of the Chapter, That he cannot be accused and conven'd, and enquir'd and proceeded against before his Bishop, or other superior ordinary, in Criminal or mixt Causes; or that he is ever the less liable freely to be Conven'd before his ordinary Judge upon the Premises, if the Law will allow him any Evasion. Also in Civil causes, if the Actor himself be extant, he may in no wise bring into the suit, any person among his Conservatory Judges. But if it so fall out, in those causes in which he is guilty, that the Conservator by him Elected, may be said to be suspected by the Actor; or if any difference should



should arise between the Judges themselves, Conservatory, and Ordinary, concerning the competence of Jurisdiction, the cause shall by no means be proceeded in, until by Arbitrators chosen according to Law, it be decided concerning suspicion or competency of Jurisdiction. But as to his Familiars, who use to defend themselves with Conservatory Letters of this sort, they shall not in the least avail them any thing, unless in two things only; if so be they live upon his proper cost. And no one may have the benefit of such Letters above five years. Neither shall it be lawful for the Conservatory Judges to have any Judgment-seat erected. But in the Causes of Bribes and miserable persons; the Decree of this Holy Synod shall remain in full force. But the general Universities and Colledges of Doctors, and Students, and Regular places, as also Hospitals, using actual hospitality are exempt; and let all persons of this nature, both of Universities, Colleges, Places, and Hospitals, be exempt, and know themselves so to be, though they be not comprehended in this present Canon.

## CHAP. VI.

**B**UT because, although the Habit do not make the Monk, yet it behoves Clergy-men to wear Garments up to their peculiar degree, that by the Decency of their outward Garment they may show the intrinsic Honesty of their manners, yet hath such a Rashness, and Contempt of Religion grown up in some at this Day, that making the proper Dignity belonging to the Clergy of little esteem, they publickly wear Garments proper to Lay-men, putting their Feet in different places, the one in Divine, the other in Carnal Affairs; Because all Ecclesiastick persons however exempt, who either were in Holy Offices, or shall have obtained any Ecclesiastick Dignities, Parsonages, Offices, or Benefices, whatsoever, if, after that they are warned by their Bishop, even by a publick Edict, they do not wear an honest Clerical Habit, agreeable to their Order and Dignity, according to the Appointment of the Bishop, that then they may and ought to be constrained to it by the suspension from their Order, Office, Benefice, and Fruits, with the Revenues, and Encreases of the said Benefices, if they are once taken in it; but if they offend again in this point, by the deprivation of their Offices and Benefices of this Nature: According to the Constitution of Clement the Fifth in the Council of Vienna; beginning, *Quoniam innovando & ampliando.*

## CHAP. VII.

**M**oreover, seeing he, that industriously and by treachery shall slay his Neighbour, ought to be pluck'd from the Altar; who has voluntarily committed Manlaughter, if so be the Crime be neither legally allow'd of, nor by other means made publick, but done privately, he may not at any time be advanced to sacred Orders; neither may any Ecclesiastical Benefices be bestow'd on him, even though they have no cure of Souls; but let him ever be destitute of all Order, Benefice, and Office Ecclesiastick: But and if the Murder do appear not to be committed on purpose, but by chance, or by repelling force

with force, as every one should defend himself from Death; for which cause also with some Law or Right, a Dispensation ought to be given for the ministring of Holy Orders, and at the Altar, as also all Benefits whatsoever and Dignities, let it be committed to the Ordinary of the Place, or for the Causes to the Metropolitan, or to a Bishop nearer hand; who may not give a dispensation before the Cause be known, his Intreaties being heard and allow'd of, and not otherwise.

## C H A P. VIII.

**F**urthermore, because certain Persons, some whereof also are true Pastors, and have a Cure of their own, do seek to preside over others, and are so watchful over those under anothers Charge, that they neglect the Cure of their own; no one whatsoever endowed with Episcopal Dignity, who shall have the Privilege of punishing others Subjects, ought in any wise to proceed against their Clergy not under his Jurisdiction, especially such as are in Holy Orders, and guilty of any heinous Offences, except with the Intervention of the proper Bishop of the said Clergy, if he do Reside; or of a Person deputed by the said Bishop: Otherwise the Procedure, and Consequences thereof to be void and of no Effect.

## C H A P. IX.

**A**ND because upon very good reason Diocesses and Parishes were divided, and Pastors appointed proper to every Flock, that should each take care of their own Sheep, that Ecclesiastical Order might not be confounded, or that one and the same Church should be in different Diocesses, which is much to the Inconvenience of such as are subject thereto: Benefices of one Diocess, even though they be Parochial Churches, perpetual Vicarages, or single Benefices, even upon the account of increasing the Worship of God, or the number of Beneficed Persons, or for any other Cause whatsoever, may not for ever be united to a Benefice, or Monastery, or Colledge, or any pious place in another Diocess: A Decree of this Holy Synod concerning this sort of Union in this being made publick.

## C H A P. X.

**R**egular Benefices, that by right fall to professed Regulars, when by Death, Resignation, or otherwise they happen to be void, may be conferred upon none but the Religious of that Order, or those who may wholly be obliged to take upon them the Habit, and declare their profession, and not to others, lest they may put on a Garment made of Linsey-woolsey.

C H A P. XI.

**B**Ut because Regulars, being Translated from one Order to another, are wont easily to get leave of their Superiour standing without the Monastery, to which may be attributed the cause of Vagabonds and Apostates: No Prelate, of what Order soever, or Superiour, by virtue of any Authority, may be able to admit any one to take upon him the Habit and Profession, unless he abide, in that very Order to which he is advanc'd, perpetually Cloyster'd up under the Obedience of his Superiour; and he that is so translated, even though he be a Canon Regular, to Secular Benefices, though they have a Cure, let him exist totally incapable.

C H A P. XII.

**N**One may, or ought, of what dignity Ecclesiastick or Secular soever, by any means, unless he shall new found or build a Church, a Benefice, or Chapel; or being already built, is yet without sufficient Allowance, he shall competently endow it out of his own proper Patrimony, impetrate or obtain the Right of Patronage. But in case of Founding or Indowing, this sort of Institution may be reserved to the Bishop, and to no other Inferior.

C H A P. XIII.

**I**T may not therefore be lawful for a Patron, under what pretence of Privilege soever, by any ways to present any one to Benefices that are under his Patronage, unless with the Advice of the Ordinary of the place, unto whom of right do belong the Provision and Institution of the Benefice, Privilege ceasing: Otherwise the Presentation and Institution, perhaps obtain'd, may be void, and understood so to be.

C H A P. XIV.

**T**His Holy Synod doth furthermore declare, That in the next Session, which it has already decreed to be held the 25 of *January* next, in the year 1552. together with the Sacrifice of the Mass, shall also be handled the Sacrament of Order, and the Matter of Reformation be prosecuted.

The

The Fifteenth Session, Celebrated the Twenty  
Fifth day of *January*, in the Year M.D.LII.  
Being the Fifth held under Pope *Julius III.*

*A Decree for Proroguing the Session.*

SEeing it was for this reason a Decree was made in the foregoing Sessions, the holy and universal Synod having on these days most diligently and accurately handled those things which pertain to the most holy Sacrifice of the Mass and to the Sacrament of Order, that in the Session on this day, even as the holy Spirit had suggested, Decrees of these matters, and of four Articles besides belonging to the most holy Sacrament of the Eucharist, which were put off till this very Session, should be made publick; thinking in the mean time that those who call themselves *Protestants* would be present in this most holy Council; for whose sakes the publication of those Articles was deferr'd; and that they might come hither freely, and without any doubting, hath granted them the Publick Faith, or Safe Conduct: Nevertheless, seeing they are not as yet come, and supplication has been made to this Synod in their Name, That the Publication, which ought to have been made on this day, might be deferr'd till the next Session, being in good hopes, that they will be all together present long before the said Session, having in the interim receiv'd Safe Conduct in more ample form; The aforesaid Holy Synod, lawfully assembled in the Spirit of Holiness, the said Legate and Nuncio's presiding therein, desiring nothing more, than to take away all Divisions and Schisms in Religion in the most famous *German* Nation, and to provide for the Peace and Quietness thereof, being ready, if they come, to receive them with humanity, and hear them mildly, and trusting that they will come with a desire to search out the truth, and not pertinaciously to resist the Catholick Faith; and that, as becomes those that are desirous of Gospel-truth, at last to acquiesce in the Decrees and Discipline of our holy mother the Church, hath put off the next Session, for the divulging and publishing of the things aforesaid, till the Feast of St. *Joseph*, which will be the 19th of the month of *March*, that they may have time enough, not only to come, but also to propose what they have a mind before the day come: To whom, that all cause of further Delay may be utterly taken away, it doth freely give and grant the Publick Faith and Safe Conduct in the Tenour and Form following. But in the Interim it doth appoint and determine to treat in this Session of the Sacrament of Matrimony, and a definition to be made thereof, over and above the publication of the fore-cited Decrees, and the business of Reformation to be Prosecuted.



*The Safe Conduct given to Protestants.*

**T**He Thrice Holy, Oecumenick and General Council of *Trent*, lawfully assembled in the Spirit of Holiness, the said Legate and Nuncio's of the Holy Apostolick See presiding therein, for the confirming of the Safe Conduct granted in the last Session save one, and for the enlarging of it according to the Tenour following, doth grant unto all and singular the Priests, Electors, Princes, Dukes, Marquesses, Earls, Barons, Noble-men, and unto all other men whatsoever, Military or Popular, of what State, Condition or Quality soever they be, of the *German* Province, and Nation, in the Cities and other Places of the same, and to all other Ecclesiastick and Civil Persons, especially those of the *Augustan* Confession, he or she together with their Retinue that shall come, be sent, about to come, or already come unto this General Council of *Trent*, by what name soever they are called, or may be called, by the Tenour of these Presents, *Publick Faith*, and most plenary and full Security, which they call Safe Conduct, freely to come to the said City of *Trent*, and to stay, stand, tarry, and abide in the said City, and to propound and speak, together with the said Synod, of the businesses there to be discoursed, examin'd and discuss'd; and freely to alledge all things whatsoever they please, and, to lay open any Articles, as well by Writing as by word of Mouth, and to declare them, build on them, and perswade to them, from the Holy Scriptures, and the Words, Sentences, and Reasonings of the holy Fathers, and, if need be, to answer to the Objections of the General Council, and, to dispute with those that are elected by the Council, or charitably to Discourse without any Impediment; Disgraces, Reproaches, and Contumelies, altogether laid aside; And that which is the cause of the Controversy shall be signally handled in the aforesaid Council of *Trent*, according to Holy Writ and Traditions of the Apostles, approved Councils, the Consent of the Catholick Church, and the Authorities of Holy Fathers. Moreover it doth allow and grant that none under pretence of Religion, may be punished for Offences committed or to be committed about it. So also that they do not by any means cease from Divine Offices in the said City of *Trent*, by reason of their pretence, neither in their Journey, or in their going to, abiding in, or returning from any place. And that, whether these Things be Finished or not, whenever they please, or with the command and assent of their Superiors, they shall desire to return to their proper places; or any one of them shall desire it, presently without any Resistance, Stay, or Delay, their Affairs, as likewise their Honour, and Persons being safe, they shall on the contrary, at their own pleasure, freely and securely return; yet with the knowledge of those who are to be deputed by the said Synod; that so their safety, without Guile, or Deceit, may be opportunely provided for.

Also the said Holy Synod in this *Publick Faith*, and, *Safe Conduct*, Willet, that all Clauses whatsoever, be Contained, and Included, and so accounted, which may, for their full, efficacious, and sufficient Security, either in going, staying, or returning, be necessary, or fit. Expressing also this for their greater security, and the good of Peace and Reconciliation, That if any one or some of them, should either in their

their Journey to *Trent*, or their stay there, or return from thence, act, or commit any Enormous Crimes, ( which God forbid ) by which the Benefit of this *Publick Faith* or *Security* may be Nulled or made Void, It willeth, and granteth, that being taken in this like Wickedness, they shall presently be punished by such alone, and not by others, with a condign Animadversion, and sufficient amendment as shall be deservedly approved of, and allowed by part of this Synod; the Form, Conditions, and Matter of their Security remaining wholly untouch'd. In like manner also, It willeth, That if any or some of the said Synod, either in their Journey hither, abode here, or return, shall act, or commit any Enormous crime, ( which God forbid ) by which the Benefit of this *Publick Faith* or *Security*, may be Violated or any ways taken away, that being taken in this kind of Wickedness, they be presently punished by the same Synod only, and by no others, by condign Animadversion and sufficient Amendment, deservedly allowed and approved of by part of the *German* Lords of the *Augustan* Confession, then here present; the manner, conditions, and forms of their Security remaining untouch'd. Also, the said Synod, Willeth, That it be Lawful for the Ambassadors themselves, all and each of them, as often as they see fit or necessary, to go out of the City of *Trent* to take the Air, and to return again to the same; as also freely to send, and order their Nuncio, or Nuncio's, to any places, for the settling their necessary Business, and he or they being so sent or order'd to receive as often as they shall see convenient; so that one or more may be appointed by the Deputies of the Council who may provide for their Security. Which said Safe Conduct and Securities ought to stand and abide, and from time to time after they shall happen to come under the Tuition of the said Council, and be brought to *Trent*, and all the time of their abode there; and after sufficient Audience had, the space of twenty days being premised, when they shall desire it; or the Council, such Audience had, shall order their Departure, will set them again, with Gods leave, from the City of *Trent*, even unto any safe place each one shall chuse for himself, all Deceit and Guile being utterly excluded. All which this Council doth promise, and in good earnest ascertain to be inviolably observed for all and singular Christ's Faithful, for all Princes as well Ecclesiastical as Secular whatsoever, and for all other Persons Ecclesiastick or Civil of what state or condition soever they be, or by what name soever named.

Furthermore, all Craft and Deceit set aside, it doth promise in real, good Earnest, That the said Synod shall seek out for no occasion openly, or occultly, or by any Authority, Power, Right, or Statute, by Privilege of Laws, or Canons, or Councils whatsoever, especially of *Constance* and *Siena*, in what form of words soever express'd, by any means, use, or sufferance, to use any thing prejudicial to this Publick Faith, and most plenary Security, and publick and free Audience, granted to them by the said Council, whereby it does in this behalf derogate herefrom. But if this Holy Synod, or any particular Person thereof, of what condition, state, or preeminence soever he be, shall have in any point or clause violated the Form and Matter of the aforesaid Security and Safe Conduct (which yet Almighty God avert) and sufficient satisfaction not immediately be made, and such as shall be well approved of and commended by them at their pleasure, they may and shall esteem the Synod to have fallen under all the Penalties, which,

which, by Law divine, or Humane, or by Custom, breakers of such like Safe Conducts may incur, without all excuse, or any manner of Contradiction in this behalf.

The Sixteenth Session, Celebrated the Twenty-eighth day of *April*, in the Year M.D.LII. which is the Sixth and Last held under Pope *Julius III.*

*A Decree for Suspending the Council.*

THE thrice holy, Oecumenick and General Council of *Trent*, lawfully assembled in the Spirit of Holyness, the most Reverend Lords, *Sebastian*, Archbishop of *Sipont*, and *Aloysius*, Bishop of *Verona*, Apostolick Nuncio's presiding therein, as well in their own name, as that of the most Reverend and most Illustrious Lord *Marcellus*, by the Title of S. *Marcellus* Cardinal of the Holy Church of *Rome*, Legate of *Crescen*, absent by reason of his great Indisposition, does not doubt, but that every Christian knows, that this Oecumenick Council of *Trent* was first call'd happily and gather'd together by *Paul III.* afterwards by our most holy Lord *Julius III.* at the request of the most August Emperor *Charles V.* for this cause principally recall'd, that it might re-establish Religion in its pristine State, divided into divers Opinions in many parts of the World, especially in *Germany*, and amend Abuses and the most corrupt manners of Christians; And seeing very many Fathers for this end, without any respect had to their pains or danger, had cheerfully flock'd hither from divers Countries, that the matter might, with a great concourse of People, be strenuously and faithfully carried on; and there was no small hope, that those of the *German* Nation, who had raised up these Novelties, would come to the Council; hoping also that they would unanimously acquiesce in the true Reasons of the Church: Lastly, Heaven seem'd to favour our Undertakings, and the Christian Commonwealth that before was forlorn and afflicted, began to lift up its head; when those Tumults on a sudden, and those Wars, by the cunning craftiness of the Devil broke out, so that the Council, sufficiently to its disadvantage, was forced to hesitate and put a stop to its procedures, and all hopes of farther progress was now taken away; and the holy Synod was thereby so far from healing the Evils and Differences among Christians, that it irritated rather than appeased the minds of many, contrary to the expectation thereof: When therefore this holy Synod saw all places, and especially *Germany*, to be embroil'd in Arms and Discords, almost all the *German* Bishops, especially the Electoral Princes, left the Council to consult the Good of their Churches; It decreed that such a Necessity was not to be striven with, but that it should be hush'd till better times; That the Fathers, who were not at that time able to act, might return to their Respective Churches to take care of

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their

their Flocks, that they may not spend their time at both places to no purpose. And therefore, the condition of the Times so requiring it, it does Determine, the progress of this Oecumenick Council of *Trent* shall be suspended for two Years, as by this present Decree it doth suspend it; but with this Proviso, That, if the Difference be composed sooner, and our pristine Quietness be returned, which it hopes will not be long, through the Blessing of the great and good God, then from the very time the Council may be deem'd to have its full force, strength and vigour as before: But if (which God forbid) the foresaid lawful Impediments, at the end of two years, shall not be removed, as soon as ever they shall cease, such suspension may be understood *eo ipso* to be void, and its strength and vigor restor'd to the Council, and may be understood to be without a new Convocation thereof, the Consent and Authority of his Holiness and of the Apostolick See being had in this Decree.

In the mean time the said Holy Synod doth Exhort all Christian Princes, and all Prelates, to observe, and respectively to cause to be observed, by all that are under their Jurisdictions, in their Kingdoms, Dominions, and Churches, all and singular the things, that have been hitherto appointed and decreed by this Holy Oecumenick Council of *Trent*.

## The Bull for the Celebration of the Council of *Trent*, under Pope *Pius* the Fourth.

*Pius Bishop, and Chief Minister of the Servants of God, to the Perpetual Memory of thing.*

**B**Eing called to the Government of the Church by the alone vouchsafement of Almighty God, although unfit for so great a Charge, immediately considering intently all the parts of the Christian Common-wealth; and perceiving, not without a great Horror, how long and how far the pest of Heresies and Schism had got footing, and what great need the manners of Christian People were in of Correction or Amendment, we begun, according to our place, upon that care and consideration, to endeavour the Extirpation of those Heresies, and the taking away of so great and so pernicious a Schism, and amendment of Manners so much corrupted and depraved. But understanding, that the fittest remedy for the cure of these Evils, and which this holy See has been wont to administer, was that of a General Oecumenick Council; we have taken Advice for the Congregating and Celebrating of one, with Gods Assistance. It was indeed formerly call'd by the late happy *Paul* III. and by his Successor *Julius*, our Predecessors, but for sundry reasons being often hindred and interrupted, it could not effectually be brought about. For *Paul*, having first appointed the Celebration of the said Council in the City of *Mantua*, and afterwards at *Vincentia*; for some Reasons express'd in his Letters, he first suspends, and then transfers the Council to  
*Trent*.



*Trent.* Here also the Time of its Celebration is delayed and put off upon particular accounts; when at last, all Suspensions and other Impediments laid aside, it was begun in the said City of *Trent*. But after some Sessions holden and some Decrees made, the said Council was afterwards for some Causes, together with the concurrent Authority of the See Apostolical, transferred to *Bulleign*. But *Julius*, who succeeded *Paul*, recalls the same in the said City of *Trent*: At which time some other Decrees are also made. And now some Stirs and Commotions arising in the neighbouring Places of *Germany*, and a direfull War raging in *Italy* and *France*, the Council is again suspended, and put off; the Enemy of Mankind then setting all his Engines at Work, by throwing all the difficulties and Obstacles he could in the way, to delay and retard at least the Good and Welfare of the Church as long as he could, since it was not in his power to take it away or totally subvert it. In the mean time Heresies exceedingly increased, multiplied and propagated; the Schism grew wider and wider; which to remember as it raises our Sorrow, so to relate augments our Grief. But at length, the good and merciful God, who is never so angry, as to forget Mercy; vouchsafed to give peace and unity to Christian Kings and Princes. Which opportunity thus offered to us, We hope the said Mercy will be readily embraced, that so by the means of a Council an end may be put to these so great and growing Evils of the Church. We therefore have thought fit, to the end the said Schism and Heresies may be taken away, Manners amended and reformed, and Peace among Christian Princes preserved, that the Celebration of the said Council be no longer deferred. Wherefore upon mature Advice and Deliberation had with the Reverend our Brethren, the Cardinals of the holy Church of *Rome*, and having acquainted our most dear Sons in Christ, *Ferdinand* Elect Emperour of the *Romans*, and other Kings and Princes with this our Counsel, whom we have indeed found, as in their great Piety and Wisdom they promised, ready to advance and help forward the celebration of the said Council: We do, to the praise, honour and glory of Almighty God, and the good of the Church universal, by and with the advice and consent of our said Brethren, summon and appoint an Holy, Oecumenick, and General Council, by authority of the same God, and the blessed Apostles, *Peter* and *Paul*, which authority we also are invested with and enjoy upon Earth; to be holden in the City of *Trent*, upon the most holy Festival of the Resurrection of our Lord now next ensuing, and the same then and there to be celebrated, we do ordain and appoint, without any suspension whatsoever. Wherefore we do earnestly admonish and exhort in the Lord, as also strictly charge and command the Reverend our Brethren, from all places, Patriarchs, Arch-bishops, and our beloved Sons the Abbots, and all and singular other person or persons, who may or ought by any common Right, Priviledge, or ancient Custome to sit and give sentence in a General Council, that by virtue of Holy Obedience, and in regard also of the Oath they have taken, and under the penalties which they know are made and constituted in the Holy Canons for those who shall neglect to come to General Councils, they do convene and assemble at or upon the day appointed to celebrate the said Council; except peradventure they be hindred by any lawful Lett or Impediment; which said Impediment, they shall and ought to attest by lawful Procurators in the Synod.

Furthermore We admonish all and singular person or persons, whom it doth or may concern, that they fail not to be present at the said Council. But we exhort and pray our most dear Sons in Christ, the Elect Emperor of the *Romans*, and the other Kings and Princes, whom it were heartily to be wisht could be present in the Council, that, if they cannot be personally present there themselves, they send prudent, grave, and pious men their Orators, who may be there present in their name and behalf; as also that they will take a diligent care, that their Prelates, when out of their respective Kingdoms and Dominions, do perform their Duty to God and the Church, without any denial and delay, at a time so convenient and fit: Not doubting but that they will also provide, that a safe and free passage through their respective Kingdoms and Dominions be allowed to Prelates, and their Servants and Retinue, and to all other persons going to, or returning from the said Council; and that they be received and treated in all places courteously and benignly; as we our selves will also take care, in what appertains to us; who have purposed not to omit any thing which can by us be done, for the effecting so pious and wholesome a Work: Desiring nothing else, God knoweth, nor having any other purpose or intent in celebrating this Council, but the Honour of God, the bringing back the Sheep dispersed and gone astray, and the Welfare and perpetual Peace and Tranquillity of Christendom. To the end then that these Letters, and what things soever are therein contained, may, as they ought, come to the knowledge of every one; that none may pretend Ignorance of the same, as an excuse or pretext: especially because a safe Passage may not perhaps be free unto all those, whom it behoveth to be certified of these Letters: We will and command, that they be rehearsed openly with a loud Voice by the Courier of our Court, or some of our publick Notaries, in the Royal *Vatican* of the Prince of the Apostles, and in the Lateran Church, at the same time that the people are wont there to assemble and meet together, to be present at the Solemnization of Mass; and after they shall have been so read, they shall and may be affixed to the Doors of the said Churches, as also to the Apostolick Chancery, and in the accustomed place in the Field of *Flora*, and there be left for some time, to be read, and made known to all persons: but upon removal and taking away the same, Copies thereof shall after continue affixed to the said places. For our Will is, that by this Recitation, Publication and Affixing, all and singular the persons, who are comprehended and concluded in these our Letters, after two months next ensuing the publication and affixing of the same, be thenceforth obliged and bounden, as if the said Letters had been set forth and read in their presence. And further we appoint and command, that whatever Authentication there be taken of these Letters, they shall be strengthened under the hand-writing of some Notary Publick, or his Subscription, or under the Seal and Subscription of some dignified person of the Church, that credit may be thereto given without scruple or doubtfulness. Wherefore it may and shall be lawful for no person whatsoever, to infringe the contents of this our Indiction, Statute, Decree, Precept, Admonition, and Exhortation; or rashly dare to go contrary to the same. But if any shall presume to attempt so to do, be it known to him he will thereby incur the Anger of Almighty God, and of his Blessed

Blessed Apostles *Peter* and *Paul*. Dated at *St. Peters*, in *Rome*, in the Year of the Incarnation of our Lord 1563, in the Kalends of *December*, and in the first year of our Pontificat.

*Antonius Florebellius Lavellinus.*  
*Barenus.*

The Seventeenth Session of the most Holy, Oecumenick and General Council of *Trent*, Celebrated on the Eighteenth day of *January*, in the Year M.D.LXII. Being the First under Pope *Pius IV*.

*A Decree for Celebrating the Council.*

**D**Oes it please you, That for the praise and glory of the holy and undivided Trinity, Father, Son and Holy Ghost, for the increase and Exaltation of Faith, and of the Christian Religion, this Holy Oecumenick and General Council of *Trent*, lawfully assembled in the Spirit of Holiness, be celebrated from and after this day, being the Eighteenth day of *January*, in the year of our Lord 1562. Dedicated to the Roman Chair of *St. Peter* Prince of the Apostles, all suspensions forever removed, according to the Form and Tenour of the Letters of our most holy Lord, Pope *Pius IV*: : And that therein those things be treated and handled, a due Order observed, which the Legates and Presidents proposing, shall seem fit and proper to the said Holy Synod for the removing the Calamities of these times, ceasing the controversies about Religion, silencing the Tongues of deceitful men, amending the abuses of depraved Manners, and for procuring true Christian Peace to the Church? They Answered, *It pleaseth Us*.

*An Order for the next Session.*

Doth it please you, *That the next ensuing Session be held and celebrated on the fifth Holiday after the Second Sunday in Lent, which shall be on the Twenty Sixth of February?* They Answered, *It pleaseth Us*.

The

**The Eighteenth Session, Celebrated the Twentieth Sixth day of February, M.D.LXII. Being the Second under Pope Pius IV.**

*A Decree for the Choice of Books, and for publick Freedom and Safety to those who were to be invited to the Council.*

**T**He most Holy, Oecumenick, and General Synod of *Trent*, lawfully assembled in the Spirit of Holiness, the said Legates of the Apostolick See presiding therein, not trusting in any humane power and strength, but relying on the aid and assistance of our Lord Jesus Christ, who hath promised he will give a Mouth and Wisdom to his Church, doth chiefly and especially design, that it may hereafter restore the Doctrine of the Catholick Faith, corrupted and obscured in many places, by the Opinions of many disagreeing between themselves, unto its Purity and Splendor; and that it may bring back again the Customs and Manners, which have deflected from their Ancient Institution, unto a better method of Life; and to turn the *heart of the Fathers unto the Children, and the heart of the Children unto the Fathers*: Whereas therefore this Council first of all considers, that at this time the number of suspected and pernicious Books, wherein impure Doctrines are contained, and scattered abroad far and wide, have too much increased and abounded; for which reason, many Censures in divers Provinces, and especially in the Holy City of *Rome*, have with a Godly Zeal been set forth and published; and yet no wholesome Medicine could remedy so great and destructive a Disease: It hath thought good, that the Fathers, chosen for this Disquisition concerning Censures and Books, should seriously consider and weigh, what is needful to be done in this case, as also to make their Report thereon in their own time to the said Holy Synod, to the end it may the more easily separate the various and strange Doctrines, as Tares from the Corn of Christian Truth; and more advantageously to deliberate and appoint concerning these matters, what shall seem more opportune and fit for the removing all scruples out of the minds of many, and the taking away of sundry Complaints. But all these things the Synod willeth be brought to the Cognizance of Particulars, as also by this present Decree it declareth: To the end that if any person shall think himself any ways concern'd herein, either in this business of Books and Censures, or in any other matter or thing, which are to be handled in this General Council; he doubt not but to be patiently and graciously heard by the Holy Synod.

And because the said holy Synod most heartily willeth, and earnestly beseecheth God, for those things which conduce to the Peace of the Church, that all of us acknowledging one Common Mother upon Earth; who cannot forget those she brought forth, *may with one Mind and one Mouth glorifie God and the Father of*

*our*



our Lord Jesus Christ; It invites and exhorts, by the Bowels of Mercy of the same God and our Lord, all those, who hold not Communion with us, to come to a Concord and Reconciliation, as also to this Holy Synod; and to embrace Charity, which is the Bond of Perfection; and to have the Peace of Christ, whereinto they are called, rejoicing in their hearts, in one Body. Let them not therefore, hearing the Voice, not of Man, but of the Holy Ghost, harden their hearts; but, not walking after their own Senses, nor pleasing themselves, let them be excited and converted to the so holy and wholesome Admonition of their Mother; For as the holy Synod inviteth them, so will it embrace them with all the Offices of Charity and Love.

Moreover the said Holy Synod hath decreed, that publick Freedom and Safety may be granted in the general Assembly, and the same to have the same force, and to be in as full strength and virtue, as if it had been given and decreed in a Publick Session.

### The Order for the next Session.

*The same most holy Synod of Trent, lawfully assembled in the Spirit of Holiness, the said Legates of the Apostolick See presiding therein, hath appointed and decreed; that the next ensuing Session be held and celebrated on the Fifth Holiday, after the most holy Feast of the Ascension of our Lord, which shall be on the Fourteenth of May.*

### *A Safe-Conduct granted to the German Nation, in the general Assembly, the Fourth of March, M.D.LXII.*

THE most Holy, Oecumenick and General Synod of Trent, lawfully assembled in the Spirit of Holiness, the said Legates of the Apostolick See presiding therein, doth certify and assure all whom it may or doth concern, That it doth give, bestow and grant, to all and singular Priests, Electors, Princes, Dukes, Marquesses, Earls, Barons, Noblemen, Souldiers, Commons, and other persons whatsoever, of what State, Condition, or Quality they be, of the German Province and Nation, and the Cities, and other places of the same, and to all other Ecclesiastical and Secular persons, especially of the *Augustan* Confession, who shall come or be sent, unto this General Council of Trent, or hereafter shall be about to come hither, by what name or names he or they shall be reckoned or called, by the Tenour of these presents publick Freedom, and full and true Security; which they call *Safe-Conduct*, freely to come to this City of Trent, and there to tarry, itay, abide, propose, speak, treat, examine, and discuss together with the said Synod, of what matters and businesses soever: and freely to offer, openly manifest and declare, all things that they please; and all whatsoever Articles, as well in Writing, as by Word of Mouth, and them to make clear, maintain and perswade by the Holy Scriptures, and the Words, Sentences and Reasons of the Holy Fathers; and also, if need be, to answer to the Objections of the General Council; and to dispute with those that

that shall be delegated by the Council, or charitably and lovingly to confer with them, without any hindrance or any Reproach, Rebuke, Abuse or Contumely whatsoever: And that the Causes controverted may be treated of and handled in the aforesaid Council of *Trent*, according to the Holy Scriptures, and the Traditions of the Apostles, approv'd Councils, the Consent of the Catholick Church, and the Authorities of the Holy Fathers: Adding moreover, that none may or shall be punished under a pretext of Religion, or the Offences committed, or to be committed about the same; As also, that by reason of their presence, they shall not cease from religious and holy Duties or Offices, neither in their Journey, or in going to, abiding in, or returning from any place whatever, no not in the City of *Trent* it self. And further, that whensoever they or any of them shall please, or by the Command and Assent of their Principal, shall desire to return to their own homes, having performed these matters and businesses; they and any of them may immediately according to their pleasure, freely and securely return, without any Denyal, Hindrance, or Delay, with safety to their Goods, Honour, and Persons, with the knowledge nevertheless of those persons to be deputed by the said Synod, that then provision may opportunely be made for their Security, without Fraud and Deceit. Moreover, the Holy Synod willeth, That in this publick Faith, and Safe-Conduct, all and whatsoever Clauses be included and contained, and be reckoned to be so included and contain'd which shall be necessary and opportune for their full, efficacious, and sufficient Security, in going, staying, or returning, to or from the said Synod. Furthermore the said Holy Synod declareth for the greater Security, and good of Peace and Love, that if any person or persons, either in their Journey, coming to *Trent*, or staying there, or returning thence shall do or commit (which God forbid) any enormous Crime, whereby the benefit of this Publick Faith, and Security to them granted, may be broken or annulled, It Willeth and granteth, that, being taken in such Wickedness, they be immediately punished, by the persons so offended, and not by any others, according to the Merit of the Crime, and the Approbation and Allowance of the said Synod: the form, conditions, and manners of the said security, being altogether entire and untouched. In like manner also it willeth, That if any person or persons, either in the said Synod, or in their Journey to, abode in, or return from the same, shall (which God forbid) do or commit any enormous Crime whereby the benefit or advantage of this publick Faith and Security be violated, or in any wise be annulled; they, or any of them, taken in such Offence, shall immediately be punished by the said Synod, alone, and not by the condign animadversion, or sufficient correction of any other, to be allowed of and approved, on the part of the *German* Lords of the *Augustan* Confession then there residing: The present form, conditions, and manners of this Security remaining altogether untouched and uncorrupt. Furthermore the said Synod Willeth, That it may and shall be lawful to and for all and singular Ambassadors, when and as often as it shall be necessary or opportune, to take the Air, to go forth of the said City of *Trent*, and return to the same, as also freely to send their Messenger or Messengers to any place or places, for the ordering or appointing of any necessary Matters or Businesses, and the person or persons so sent or appointed, to receive, as often as they shall

shall think fit: So that they, or any of them, be accompanied by the Deputies of the Council who are to provide for such their security. Which said Safe-Conducts and Securities ought to stand good and entire, from time to time, and during such their coming to the said Council, their staying there, and return thence: And also after a sufficient Audience had, and the space of Twenty days set, when they shall desire, or the Council, having given them such Audience, shall order their return; it shall (by Gods blessing) reconduct them unto what safe Place they, or any of them shall choose, without Fraud or Deceit. All and every which matters and things, for all and singular the Faithful Servants of Christ, for all Princes, as well Ecclesiastical as Secular, and for all other Ecclesiastical and Secular persons, of what state and condition they be, or by what Name or Names they be reckoned or called, this Holy Synod promifeth, and in truth assures shall inviolably be kept and observed.

Moreover, the said Synod promifeth in Truth and Reality, without fraud and deceit, that it will not seek, either manifestly, or secretly, any occasion, or shall in any wise use or suffer to be used any Authority, Power, Right or Statute, Privilege of Laws, or Canons, or of any Councils, especially those of *Constance* and *Sene*, or any exprefs form of Words, to any hurt or prejudice of this publick Faith, and most full Security, and publick and free Audience granted by the said Synod; all which for this time and in this behalf it derogates from and abolisheth. But if the Holy Synod, or any person thereunto belonging, of what condition, state, or preheminance soever they be, shall in any Point or Clause violate the form and manner of the prescribed Safe-Conduct, (which God avert) and a sufficient Mult or Fine do not immediately follow, to be approved and allowed of by their Judgment, the said Synod shall and may be reckoned to incur all those penalties, or punishments, which by Divine or Humane Laws, or Custome, the Violaters of such like Safe Conducts may fall into, without all excuse, or any Contradiction in this behalf.

### *An Extent to all Nations.*

**T**HE same most holy Synod, lawfully assembled in the Spirit of Holiness, the Legats of the Apostolical See presiding therein, doth give and grant to all and singular other persons, who hold not Communion with us, in matters of Faith, of what Kingdoms, Nations, Provinces, Cities and Places soever, wherein is Taught, Preach'd or Believed contrary to the Teners of the Church of Rome, Publick Faith, or Safe Conduct, in the same form and words as is given to the Germans.

**N****The**

**The Nineteenth Session, Celebrated the Fourteenth of May, M.D.LXII. being the Third under Pope Pius the Fourth.**

*A Decree for Proroguing the Session.*

**T**HE most Holy Oecumenick, and General Synod of *Trent*, lawfully assembled in the Spirit of Holiness, the said Legates of the Apostolical See presiding therein, have thought fit to Prorogue, and doth Prorogue, for some just and honest Causes, those Decrees which this day in the present Session were ordained and established, unto the Fifth Holiday, next ensuing the Feast of *Corpus Christi*, which shall be the Fourth of *June*; and doth order and summon all persons to hold and celebrate the said Session on the same day. In the mean time let Prayers be made to God, and the Father of our Lord *Jesus Christ*, the Author of Peace; that he would Sanctify the hearts of all; that by his help, this Holy Synod may now and always be enabled to study and do those things which tend to his Praise and Glory.

**The Twentieth Session, Celebrated the Fourth of June, M.D.LXII. being the Fourth under Pope Pius the Fourth.**

*A Decree for Proroguing the Session.*

**T**HE most Holy Oecumenick and General Synod of *Trent*, lawfully assembled in the Spirit of Holiness, the Legates of the Apostolical See presiding therein, for and by reason of sundry Difficulties, arising from divers Causes, as also to the end all things may proceed more agreeably, and with greater deliberation, to wit, That the Decrees, and those things that appertain to the Reformation, may be handled together and established; Hath Decreed, that those things which shall be thought good to be ordained, as well concerning the Reformation as Decrees, be determined in the next Session, which is ordered to be held on the Sixteenth day of *July*, next ensuing: Allowing this nevertheless, That the said Holy Synod shall and may be freely enabled, according to its Will and Pleasure, and as it shall judge expedient for the affairs of the Council, even in a General Congregation, to refrain and prorogue the said Term.

The



The One and Twentieth Session, Celebrated the  
Sixteenth of July, M.D.LXII. Being the Fifth  
under Pope Pius IV.

*The Doctrine concerning the Communion in both  
kinds, and of young Children.*

**T**He most holy, Oecumenick, and General Synod of Trent, lawfully assembled in the Spirit of Holiness, the said Legates of the Apostolical See presiding therein, seeing divers monstrous Errors in several places, concerning the tremendous and most holy Sacrament of the Eucharist, are carried up and down by the wicked arts of the Devil, by reason of which many in some Provinces do seem to depart from the Faith and obedience of the Catholick Church, hath thought good that These be in this place expounded and declared, which appertain to the Communion in Both kinds, and of young Children. Wherefore it interdicts all the faithful servants of Christ, that they do not hereafter dare to Believe, Teach or Preach otherwise of these things, than is explained and defined in these ensuing Decrees.

*Laymen, and those not made Clergymen, are not bound, (jure divino) to the Communion in both kinds.*

C H A P. I.

**T**herefore the said holy Synod taught by the holy Spirit, which is the Spirit of Wisdom and Understanding, the Spirit of Counsel and Fear of God, and following the judgment and custom of the said Catholick Church, doth declare and teach; That Laymen, and those not made Clerks, are by no divine command obliged to take the Sacrament of the Eucharist in both kinds, nor can (Salva fide) be doubted, but that their communicating in one kind is sufficient to Salvation. For although the Lord Christ did institute in his last Supper this venerable Sacrament under the kinds of Bread and Wine, and so gave it to his Apostles, yet such Institution and Tradition do not infer, that all Christian Believers are by Gods Ordinance obliged to take it in both kinds. Nor is it rightly gather'd from that saying in the Sixth of John, that the Communion in both kinds was commanded by Christ; however it may be understood according to the various Interpretations of the holy Fathers and Doctors. For he that said, Except ye eat the flesh of the Son of Man, and drink his Blood, ye have no Life

*in you ; said also, He that eateth of this Bread, shall live for ever. And he that said, Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life ; said also, The Bread which I will give is my flesh, which I will give for the Life of the World. And lastly he that said, He that eateth my Flesh and drinketh my Blood, dwelleth in me and I in him ; said nevertheless, He that eateth of this Bread shall live for ever.*

## C H A P. II.

*The Power of the Church in the dispensation of the Sacrament of the Eucharist.*

**F**urthermore the said Synod declareth, That this Power has ever been lodged in the Church, that in the dispensation of Sacraments, their Substance excepted, it may appoint or change those things which it shall judge expedient for the good and profit of the Receivers, or the Veneration of the said Sacraments. And this the Apostle seems plainly to intimate, when he says ; *Let a Man so esteem of us, as the Ministers of Christ, and Dispensers of the Mysteries of God.* And that he did indeed use this Power is sufficiently manifest, as in many other things, so in this very Sacrament ; when, after having ordained some things about the use of it, he says, *The rest I will set in order when I come.* Wherefore our holy mother the Church taking upon it this its Authority in Administration of Sacraments, though from the Rise of the Christian Religion the use of both kinds was often held and observed ; yet process of Time having changed the said custom, induced upon weighty and just Causes, hath allowed and approved of this usage of communicating in one kind, and hath decreed it be held as a Law, which is in the power of none to reject, or without the authority of the said Church to alter or change.

## C H A P. III.

*That Christ, whole and entire, and the true Sacrament, is taken in either kind.*

**M**oreover it declares, That although our Redeemer, as is before mentioned, did in that his last Supper institute this Sacrament in both kinds, and so gave it to his Apostles ; yet it must be confessed, that *Christ* wholly and entirely, and the true Sacrament is taken under one kind alone ; and therefore as to what concerns its fruits and advantages, those who take it in one kind alone, be not defrauded or deceived of any Grace necessary to Salvation.

CHAP. IV.

*That Young Children are not obliged to a Sacramental Communion.*

**L**Astly, the said Holy Synod teacheth, That Young Children, wanting the use of Reason, are not by any necessity obliged to the Sacramental Communion of the Eucharist; for being regenerated by the washing of Baptism, and incorporated into Christ, they cannot lose in that Age the received Grace of the Children of God. Nevertheless Antiquity is not to be condemned, if in some places it has still preserved the same Custom. For as the most Holy Fathers had a probable reason for their so doing, considering the state of that time; so must we certainly and without controversie believe, that they did so by no Necessity of Salvation.

*Of the Communion in both kinds and of Young Children.*

*Canon I.*

**I**F any one shall say, That all Christian Believers are bound, by a divine Precept, or necessity of Salvation to receive both the kinds of the most holy Sacrament of the Eucharist; Let him be Accursed.

*Can. II.*

If any one shall say, That the Holy Catholick Church hath not been induced by just causes and reasons, to communicate the Laicks and those not made Clerks with the kind of Bread only, or that it hath erred therein; Let him be Accursed.

*Can. III.*

If any one shall deny, That *All* Christ, the Fountain and Author of all Graces, is not received under the Bread only; because, as some falsely assert, he cannot be taken according to the Constitution of Christ himself, but under both kinds; Let him be Accursed.

*Can. IV.*

If any one shall say, That the Communion of the Eucharist is necessary for Children, before they arrive to the years of Discretion; Let him be Accursed.

Further, as to these two Articles, otherwise propos'd, but as yet not discussed, to wit, Whether the Reasons for which the holy Catholick Church hath communicated the Laicks, as also Priests not celebrating Mass, under one kind of the Bread alone, be so retained, that the use of the Cup be granted to none upon any account forever: And, in case it do appear that the use of the Cup may for reasons honest, and consonant to Christian charity, be granted to any Nation or Kingdom, with what Conditions the Grant is to be made: The said Holy Synod doth reserve for another opportunity, which shall next offer it self to be examined and defined.

## A Decree concerning Reformation.

## The Proem.

**T**He said most Holy, Oecumenick, and General Synod of *Trent*, lawfully assembled in the Spirit of Holiness, the Legates of the See Apostolick presiding therein, hath thought good for the Praise of Almighty God, and the Grace and Ornament of the Holy Church, that the following points in the business of Reformation be ordained and appointed.

## C H A P. I.

**B**Ecause all Suspicion of Covetousness ought to be far from the Ecclesiastical Order; the Bishops or other Collators of Orders, or their Ministers, may or shall not receive any thing upon any pretence whatsoever, for Collation of Orders, even for the Clerical Tonsure, Dimissories, Testimonials, nor for Seal or any other matter or thing, though voluntarily offered. But the Notaries in those places only, where it is a laudable custom to receive any thing, for every such Letters, Dimissory or Testimonial, may receive the tenth part of a Crown; provided they have no Salary appointed and set for the exercise of such Office. Nor shall any emolument or profit, directly or indirectly, arise to the Bishop, from or out of the profits of the Notary for the Collations of the said Orders. For the Council decrees that they be altogether bound to perform their Offices *Gratis*; wholly interdicting and making void all contrary Taxes, Statutes and Customs, though time out of mind, of what places soever, which may be rather called Abuses and Corruptions, favouring Simoniack Pravity: And whosoever shall otherwise act or do, as well the Givers as Receivers, do (*ipso facto*) incur, over and besides Divine Vengeance, those punishments and penalties which the Law inflicts upon such Offenders.

## C H A P. II.

**W**Hereas it becometh not those, who are admitted into the holy Ministry, to the dishonour and disgrace of their Order, to beg or exercise any fordid Trade; and it is apparently found, that many are admitted into holy Orders in many places, without any particular Election or Choice, who pretend by various Arts and Fallacies, they have obtained an Ecclesiastical Benefice, or sit Powers and Faculties: This holy Synod ordains, that from henceforth no Secular Clerk, although otherwise sufficient, in respect of Manners, Knowledge, and Age, be promoted to holy Orders, except it doth first lawfully appear, that he hath an Ecclesiastical Benefice, that is able to afford him an honest Maintenance. Nor is he enabled to resign such Benefice, except a Declaration first made



made of his promotion to the Title of that Benefice. Neither shall such resignation be admitted, unless it be granted that he may be able to live honestly elsewhere, or otherwise such Resignation made shall be null and of no effect. But those that have got a Patrimony or Pension, cannot after that be ordained, except whom the Bishop shall judge fit to be assumed, for the necessity or convenience of his Churches; having in this also a diligent regard, that such Patrimony or Pension be truly and really by them obtained, and by such as be sufficient to maintain them: And these may not henceforth be aliened, extinct, or renounced without the License of the Bishop; until they have gotten a sufficient Ecclesiastical Benefice, or have elsewhere a competent Maintenance and Livelyhood; the penalties and punishments for such being renewed and in force.

### C H A P. III.

**W**Hereas Benefices are appointed and set apart for Divine Worship, and the performing Ecclesiastical Duties; that the said Divine Worship may not, in any respect be lessened, but a due observation and attendance paid thereto; this holy Synod ordains and appoints, That in Cathedral and Collegiate Churches, in which there are no daily Distributions, or so small as are not to be taken notice of; the third parts of the Profits, Revenues and Incomes, as well Dignities, as Prebends, Parsonages, Portions and Offices shall be set apart and converted into daily distributions, which shall be proportionably divided among dignified persons, and others interested in holy things, according to the division to be made by the Bishops (as delegated thereunto by the Apostolical See) in the said first deduction of profits. The customs nevertheless of those Churches excepted in which those that are *Non-residents*, or serve not, do receive little or nothing of the Thirds: Notwithstanding any exemptions or other customs, though time out of mind, and appeals whatsoever. And if any contumacy or disobedience arises among those that do not officiate or serve, let them be proceeded against according to the provision of the Law, and disposition of the holy Canons.

### C H A P. IV.

**B**ishops, as Delegates of the Apostolical See, in all Parochial or Baptismal Churches, in which the number of people is so great, that one Rector is not sufficient to administer the Sacraments of the Church, and perform Divine Worship, may compell the Rectors, or others to whom it appertain, to joyn to themselves as many Priests for this Duty, as are sufficient to exhibit the Sacraments, and perform Divine Worship. But in those Parishes, wherein by reason of the distance or difficulty of places, the Parishioners cannot without great inconvenience come to receive the Sacraments, and hear Divine Services, they may constitute and appoint new Parishes, without consent of the Rectors, pursuant to the form.

form of the constitution of *Alexander III.* which begins, *Ad Audientiam.* And unto such Priests, as shall be set over those Churches so newly erected, a competent Portion shall be assigned, according to the Bishops pleasure, out of the profits in any wise belonging to the Mother Church; and if need require, shall compell the people to contribute what shall be sufficient for the maintenance of the said Priests; any special or general Reservation or Affection towards the said Church, to the contrary notwithstanding: Nor may such like Ordinations or Erections be taken away or hindered, for or by reason of any Provisions, though by virtue of a Resignation, or any Derogations or Suspensions whatsoever.

## C H A P. V.

**T**hat the State also of those Churches, wherein holy duties to God are administred, may be maintained and preserved according to their Dignity; the Bishops may as Delegates of the Apostolical See, according to the due form of Law, without the prejudice nevertheless of the Occupiers of them, make perpetual *Unions* of a Parochial and Baptismal Churches, and other Benefices whatsoever, with cure or without, by reason of their Poverty and other juridical causes; although the said Churches or Benefices be generally or specially reserved, or otherwise affected: Which Unions may not be revoked, or in any wise infringed by virtue of any Provision soever; or in case of any Resignation, Derogation or Suspension.

## C H A P. VI.

**B**ecause the illiterate and unlearned Rectors of Parish Churches are not fit for holy Duties, and by reason of their turpitude and baseness of living do rather destroy then edifie others; the Bishops as Delegates of the Apostolick See, may depute Co-adjutors, or Vicars *pro tempore*, to the said unlearned and unskillful Rectors, if otherwise they be of unblameable and honest life, and to assign or otherwise provide them a part of the profits for their sufficient maintenance: any appellation or exemption in any wise notwithstanding. But for such Bishops who live shamefully and scandalously, after they have admonished, restrained, and chastised them, and do yet still remain incorrigible in their wickedness, the said Bishops are and shall be impowered to deprive them of their Benefices, according to the Constitutions of the holy Canons, without regard to any exemption or appeal whatsoever.

## C H A P. VII.

**W**hereas especial care is to be taken, that those things which have been dedicated to the holy Ministry, may not by the injury of time grow out of use, and fall out of the memory of Men; the Bishops, as Delegates of the Apostolical See, may transfer simple Benefices, although in Patronage, from those

those Churches which through Age, or otherwise are fallen into ruine, and cannot by reason of their Poverty be restored, and call and invite those who are concerned, unto the Mother or other Churches of the same, or neighbouring places; and in the said Churches may erect Altars or Chappels, under the same Invocations, and transfer unto such Altars and Chappels so erected all those Emoluments, Advantages, and Charges, imposed on the former Churches. And let them cause those Parish Churches, although held in Patronage, that are fallen down, to be repaired and rebuilt, out of what profits and revenues soever do in any wise belong to the said Churches, or upon their default the Parishioners, to contribute, to the premises: Notwithstanding any Appeal, Exemption or Contradiction to the contrary. But if they labour under too great a Poverty; let them be transferred over to the Mother or other neighbouring Churches, with power to convert and joyn as well the said Parish, as other ruinous Churches to their uses, now pulled down for irreligious and sordid purposes, a Cross being nevertheless there set up.

## CHAP. VIII.

**I**T is meet and convenient, that whatever things belong to the worship of God, in a Diocese, be diligently provided and carefully lookt after by the Ordinary, when his duty requires him. Therefore those Monasteries held in *Commenda*, though called by the name of Abbeyes and Priories, wherein a regular observance is not kept; also Benefices with cure, or without, Secular and Regular, howsoever in *Commenda*, and though exempt, shall yearly and every year be visited by the Bishops, as the Prelates of the Apostolical See; and the said Bishops shall take care by proper and agreeable Remedies, even by sequestration of Profits and Revenues, that what things soever shall need Renovation, or Restoration, may be renewed and restored; and that the care of Souls, if any depend upon them, or annexed to them, and other incumbent Duties be duly and faithfully exercised; notwithstanding any Appcals, Priviledges, Customs, Prescripts, even time out of mind, conservatory Deputations of Judges, and their Inhibitions. And if a Regular observance be used in them, the Bishops shall take care by their fatherly Admonitions, that the Superiors of such Regulars do observe and cause to be observed a due manner of Life according to their Regular Institutions, and that they keep and rule them in subjection to them in their duty. But if upon such advise and admonition, they shall not within six months, visit or correct them; then the said Bishops, as Delegates of the Apostolick See, may visit and correct them; as freely as the said Superiors may do themselves, according to their Institutions. Notwithstanding and totally annulling any Appeals, Priviledges and Exemptions to the contrary whatsoever.

## CHAP. IX.

**W**Hereas many Remedies by many Councils heretofore used as well by the Lateran Council and of Lyons, as that of Vienna, against the wicked abuses  
N<sup>o</sup> of

of Receivers of Alms-deeds, have in these later times been rendered useless and of no effect; but rather that their Lewdness and dishonest Dealing, and the complaint thereof do daily so increase to the great scandal of all the Faithful, that no farther hope seems to remain of their Amendment: It is ordained and appointed, that from henceforth their name and use be utterly abolished and taken away, in all places of the Christian Religion whatsoever; nor shall any be admitted in any wise unto the exercise of such like office; notwithstanding any privileges granted to any Churches, Monasteries, Hospitals, Holy Places, and to any persons of what Decree, State and Dignity they be, or any Customs, though time out of mind. However it decrees, that Indulgences, or other spiritual Graces, of which Christs faithful servants ought not to be deprived, be henceforth published to the people at due times, by the Ordinaries of places, having two of the Chapter assisting therein. To whom also power is given and granted to Collect the Alms, and the Charitable Help and Relief to them offered, without any reward whatever; that at last all men may rightly understand, that those Heavenly Treasures of the Church are not exercised or employed for Lucre, but Godliness sake.

### The Order for the next Session.

*The most Holy, Oecumenick, and General Synod of Trent, lawfully assembled in the Spirit of Holiness, the said Legates of the Apostolical See presiding therein, hath appointed and decreed, that the next ensuing Session be held and Celebrated the Fifth Holiday after the Octave of the Feast of the Nativity of the Blessed Virgin Mary, which shall be the 17th. day of September, next coming. Adding this moreover nevertheless, that the said Holy Synod, may and is enabled, according to its will and pleasure, even in a general Congregation, to refrain and Prorogue the said Term, or any other which shall be limited for any future Session, as it shall judge expedient and fit for the affairs of the Council.*



Session XXII, Celebrated the Seventeenth  
Day of September, MDLXII. which is the  
Sixth held under Pope Pius IV.

*The Doctrine of the Sacrifice of the Mass.*

**T**HIS most holy Oecumenick and General Council of *Trent*, lawfully assembled in the Spirit of Holiness, the said Legates of the Apostolick See presiding therein, that the old, absolute, and in every thing compleat Faith and Doctrine, concerning the great Mystery of the *Eucharist*, may be retain'd in the Holy *Catholic* Church; and, all Errors and Heresies removed, it may be preserv'd in its purity, seeing it is a true and excellent Sacrifice, being taught by the Light of the Holy Spirit, doth Teach, Declare, and Appoint these things following to be Preached unto the Faithful.

CHAP. I.

**B**Ecause under the Old Testament, according to St. *Paul*, through the Imbecility of the Levitical Priesthood, there was no Perfection or Consummation, it was necessary, God the Father of Mercies so ordering it, that another Priest should arise after the Order of *Melchisedech*, even our Lord *Jesus Christ*, who might be able to consummate and bring to perfection all, who had a mind to be Sanctified. The same God therefore, and our Lord, although he once offer'd himself to God the Father upon the Altar of the Cross, interceding by his Death, that he might thereon work an Eternal Redemption: Yet, because, by his Death, his Priesthood was not Extinct, in his last Supper, which he gave at Night, that he might leave a visible Sacrifice to his beloved Spouse the Church, as the nature of Man requires, in which that Bloody one once acted upon the Cross might be represented, and his memory be Establish'd, even unto the end of the World, and the saving Virtue thereof be applyed to the Remission of such Sins as are of daily Commission with us; declaring himself to be constituted a Priest for ever, after the Order of *Melchisedech*, he offer'd up his Body and Blood to God the Father, under the Species of Bread and Wine, and under the Symbols of the said things deliver'd them to the Apostles, that they might take, eat, and whom he did then make Priests of the New Testament; and commands them and their Successors in the Ministry, that they should offer in these words, *Do this in remembrance of me*; as Holy Church hath always Understood and Taught; for having celebrated the ancient Pass-over which the multitude of the Children of *Israel* did offer, in Me-

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mory of their coming out of *Egypt*, he instituted a new one, (*viz.*) himself to be offered up by the Priests in the Church under visible Signs, in memory of his passing out of this World to the Father, when he redeem'd us by the Effusion of his Blood, and snatch'd us from the Power of Darkness unto his Kingdom. And this indeed is that pure Oblation, which can by no indignity or malice of such as offer, be tainted, which the Lord foretold by the Prophet *Malachy*, should be purely offered in every place to his Name, which should be great among the *Gentiles*; and which the Apostle *St. Paul* has not obscurely hinted, writing to the *Corinthians*, when he says, *They cannot partake of the Table of the Lord, who have been polluted by partaking of the Table of Devils*: By Table understanding Altar in both places. This then is that which was figured to us by various Types of Sacrifices in the time of the Law and Nature; namely that, which, as the Consummation and Perfection of them all, does comprehend all the Goods by them signified.

## CHAP. II.

AND because in this divine Sacrifice, which is handled in the *Mass*, the very same *Christ* is contain'd and sacrific'd without Bloodshed, who once offer'd himself up a Bloody Death upon the Altar of the Cross, This holy Synod doth Teach, That that Sacrifice is really propitiatory, and by means thereof, if we, being humbled and penitent, come unto God with a true Heart, a right Faith, with Fear and Reverence, we shall obtain Mercy and find Favour in him seasonably helping. Because by the Oblation thereof, the appeased God granting Grace and the Gift of Penitance, does remit Crimes, nay, even grievous Sins; for 'tis one and the same Host and Oblation, the same person now offering himself in the Ministry of the Priests, that did then offer himself up upon the Cross, the manner of the Offering being only different: The Fruits of which Bloody Oblation are indeed received most plentifully through this Unbloody one; but far be it from any one, by any means to derogate from him hereby. Wherefore this Oblation is rightly made, according to the Tradition of the Apostles, not only for the Sins, Punishments, Satisfactions, and other Necessities of the Faithful yet a live, but also for the Dead in *Christ*, who are not yet thoroughly cleansed.

## CHAP. II.

AND although the Church has been accustom'd now and then to Celebrate some Masses to the Honour and Memory of Saints; yet it does not teach that Sacrifice ought to be offer'd to them, but to God only, who Crown'd them: Whence it is, that the Priest does not say, *I offer Sacrifice unto thee Peter*, or, *thee Paul*; but giving thanks to God for their Victories, implores their Patronage, that they would vouchsafe to intercede for us in Heaven, whom we do commemorate here on Earth.

## CHAP. IV.

# CHAP. IV.

SEeing it is convenient that holy Things be done in a holy manner, and this of all Sacrifices is the most Holy, the *Catholick* Church, that it might be reverently offer'd and received, hath instituted an holy *Canon* many Ages since, so free from all Error, that nothing is contain'd in it, which does not very much rellish <sup>Sanctity</sup> and Piety, and erects the minds of such as offer to God: For it does consist of the very words of our Lord, the Tradition of the Apostles, and the pious Institutions of holy Popes.

# CHAP. V.

AND when the nature of Men was such that it could not be supported without external props, to the meditation of Divine things, for that cause our Holy Mother the Church, appointed certain Rites, to the end that some might be pronounced with a low, and others with a more audible voice in the Mass. Ceremonies also she used, as mystical Benedictions, Lights, Incense, Vestments, and many more of that kind, of Apostolical Institution and Tradition; whereby both the majesty of such Sacrifice might be commended, and also the minds of the Faithful might be excited to contemplation of the most Holy things, which were hid in this Sacrifice, by these visible signs of Religion and Piety.

# CHAP. VI.

THE Holy Council indeed could wish, That all the Faithful, present at every Mass, would not only Communicate with a spiritual Affection, but also with a Sacramental Preception of the Eucharist; whereby they might obtain more abundant benefit from this most Holy Sacrifice: Nevertheless, if that were not done always, for that reason not to condemn those Masses, in which the Priest alone Sacramentally Communicates, as Private and Unlawful; but allow them, and so commend them. Provided also those Masses ought to be esteemed common; partly, because in them the People spiritually Communicate; partly also, because they may be Celebrated by the Publick Ministry of the Church, not only for themselves, but for all the Faithful that belong to the Body of Christ.

# CHAP. VII.

THE Holy Council admonisheth therefore, That it be commanded to the Priests by the Church, that they might mingle Water in giving the Cup, both because it is believed Christ the Lord did so, and also because that Water

issued out of his side with the Blood; and seeing also the People were stiled Waters in the *Apocalypse* of St. *John*, that the union of the Faithful People may be represented with the Head, Christ.

## CHAP. VIII.

**A**Lthough the Mass contain a large Instruction of a faithful People, yet the Fathers think it not convenient to be exercised publicly in the Vulgar Tongue. Wherefore the Antient approved Rite being retained every where, of every Church, even from the Holy Church of *Rome*, the Mother and Mistress of All Churches, the Sheep of Christ shall never hunger, nor the young ones ask Bread and there shall be none to break it to them. The Holy Council commands Pastors, and every one having the Cure of Souls, That they frequently in the Celebration of Masses, either themselves or some others, Expound something; and amongst the rest, to declare some Mystery of this most Holy Sacrifice; especially on Lord's Days and Feast Days.

## CHAP. IX.

**A**ND because at this time many Errors are sown against this Faith, Antient and Established by the Holy Gospel, the Traditions of the Apostles, and the Doctrine of the Fathers; some Teach and Dispute one thing, some another; the Holy Synod; after many and weighty methods maturely considered about these things, without consent of all the Fathers, hath determined to Condemn and Reject those things out of the Holy Church, which are contrary to the pure Faith and holy Doctrine, by the subsequent Canons.

### *Of the Sacrifice of the MASS.*

#### *Can. I.*

**I**F any one shall say, That a true and proper Sacrifice is not offered to God in the Mass; or, That which is offered, is no other thing than Christ given to us to feed upon; Let him be Accused.

#### *Can. II.*

If any one shall say, by these words, *Do this in Remembrance of Me*; Christ hath not instituted the Apostles Priests; and hath not appointed that they, and any other Priests may offer his Body and Blood; Let him be Accused.

#### *Can. III.*

If any one shall say, That the Sacrifice of the *Mass* is only of Praise and Giving of Thanks, or barely the Commemoration of the Sacrifice finished on the Cross, and not a propitiatory Sacrifice, or that it profits only him that takes it, neither ought it to be offered, for the quick and dead, for Sins, Satisfaction, and other Necessaries; Let him be Accused.

#### *Can. IV.*



Can. IV.

If any one shall say, That Blasphemy is imposed in the Sacrifice of Christ, finished on the Cross, by the Sacrifice of the *Mass*, or It to be lessened by This; Let him be Accursed.

Can. V.

If any one shall say, That it is an Imposture, to celebrate *Mass* in the honour of the Dead, and for their intercession to be obtained of God, as the Church intendeth; Let him be Accursed.

Can. VI.

If any one shall say, That the *Canon* of the *Mass*, containeth Errors, and therefore to be abrogated; Let him be Accursed.

Can. VII.

If any one shall say, That the Ceremonies, Vestments, and external Signs, which are used in the Celebration of the *Mass*, are infligators of impiety, rather than helps of Piety; Let him be Accursed.

Can. VIII.

If any one shall say, That the *Masses*, in which the Priest alone Sacramentally communicates, are unlawful, and therefore to be abrogated; Let him be Accursed.

Can. IX.

If any one shall say, That the Rite of the *Romish* Church, in which part of the *Canon*, and the words of Consecration are pronounced with a low voice, is to be condemned; and that the *Mass* ought only to be Celebrated in the Vulgar Tongue; or, That Water is not to be mingled with the Wine in offering the Cup, because it is contrary to the Institution of *Christ*; Let him be Accursed.

*The Decree concerning things to be observed, and eschewed  
in the Celebration of the MASS.*

HOW great a care is to be used, that the holy Sacrifice of the *Mass* be celebrated with all Adoration, and Veneration of Religion, any one may easily imagine, who considereth that he is called *Accursed in holy Writ, that doth the Work of God negligently*. And if we necessarily confess, that no other work so Holy and Divine, can be done by the Faithful of *Christ*, as this tremendous mystery, in which that enlivening Host, in which we are reconciled to God the Father, is daily offer'd upon the Altar by the Priest, it is also manifestly evident, that all industry and diligence is therein to be used; to the end that it may be performed with as great internal Cleanness, and Purity, and external Devotion and Piety as it can. Seeing then many things seem to be crept in already, whether by the vice of the Times, or by the carelessness and dishonesty of Men, which are contrary to the dignity of such a Sacrifice, to the end that the Honour and Worship due unto him, may be restored, to the glory of God, and the Edification of his Faithful People, the holy Council determineth, That the ordinary Bishops of Places, take all care to prohibit, and be obliged to re-

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move those things, which Superstition, the false Imitatres of true Piety, hath introduced, or Covetousness, or Servitude of Idols, or Irreverence which can hardly be separated from Impiety. And, that many Conditions may be comprehended in a few, in special, they, as touching Covetousness, altogether prohibit all conditions of Wages of what kind soever; and whatsoever is given for the Celebrating of New *Masses*, and also unreasonable and unlawful Exactions, rather than demands of Almes, and other things of like sort, which differ not much from a Symoniacal blot, or really from filthy Lucre. *Secondly*, That irreverence may be shunned, that every one in their respective Diocess, forbid any Vagrant and unknown Priest to Celebrate *Mafs*. *Thirdly*, That they allow none, who is a notorious Criminal, to Minister at the holy Altar, or be present at holy Things, nor suffer them in private Houses, and wholly out of holy Church, and Oratories dedicated to so holy a Worship, to be ordained and visited by the same Ordinaries, in this holy Sacrifice to be performed, by any Seculars or Regulars whatsoever, unless they who are present, declare by an habit of Body, decently composed, that they are present, not only with Body but also with a Mind, and devout Affection of the Heart. Also, that they expel from their Churches, those Musicks, where any thing Lascivious or Injurious is mixed, whether by Organ or by Singing; and also all secular Actions, Vain, and also Prophane Discourses, Walkings, Noises, Clamours, *that the House of God may truly seem the House of Prayer, and maybe so called*. *Lastly*, Let them be bound by the Edict and Pennance provided, that no place be devoted to Superstition, nor the Priests celebrate at any other but due hours, besides, those that are allowed of the Church, and have been received by frequent and laudable use; nor use any Rites, or any Ceremonies, or Prayers in the celebration of the *Mafs*; and also to take away the certain number of certain *Masses*, and Candles, which rather was invented by a Superstitious Worship, than by true Religion: And teach the people what this so precious and celestial Fruit of this holy Sacrifice is, and from whom it must come. Let them admonish the same people that they frequently come to the Parish Church, at least on the Lords Days, and the more noted Feasts. All these therefore which in brief are set down, are so propounded to all Ordinaries of Places, and not only these themselves, but all others besides, which seem to appertain hereunto, that they, even by the power given them by the holy Synod, as the Delegates of the Apostolick See, may Forbid, Command, Correct, Appoint, and compel the Faithful People, to keep these inviolate by the Censures of the Church, and other Penalties, which they at pleasure may appoint; Privileges, Exemptions, Appellations, and Customs whatsoever, notwithstanding.

### *A Decree concerning Reformation.*

**I**N the same holy, general and universal Council of *Trent*, gathered together lawfully in the Holy Ghost, the same Legates of the Apostolick Seat, therein being present, that the business of *Reformation* may be promoted, hath thought fit, that these things be appointed at this present Session.

## CHAP. I.

There is nothing, that may daily instigate others more to Piety, and the Worship of God, than the Life and Examples of those who dedicate themselves to the holy Ministry; for when they are removed from secular Affairs into an higher place they are observed, and others look upon them as in a Glass, and take that from them that they may imitate. Wherefore, it is always so becoming, that the Clergy called to the Lot of the Lord, compose their Life and all their Manners, that they carry nothing in Habit, Gesture, Walking, Speech, before them, but what is Grave, Moderate, and full of Religion, that they may avoid the light miscarriages which are more especially in them, that their Actions bring veneration to all, seeing thereby how much more these are both for the Profit and Ornament in the Church of God; so are also more diligently to be observed. The holy Synod hath appointed, That these things that otherwise by the Chief Priests and Holy Councils, concerning the Life of the Clergy, Honesty, Worship and Doctrine be retained; and also Luxury, Banquets, Dances, Dice, Sports and any Crime whatsoever, and also secular Businesses carefully to be avoided; and wholesomely established, that the same for the time to come be observed by the same Penalties or greater to be inflicted at the pleasure of the Ordinary. Neither doth an Appeal suspend this Execution, which belongeth to the correction of Manners. And if by any means they shall find that they depart from them by disuse, as soon as they shall be brought into use, that they endeavour that they accurately be observed by all, all instances whatsoever notwithstanding, least they themselves suffer condign Punishment from God for the neglect of amending of those that are under their Charge.

## CHAP. II.

Whoever, hereafter, is to be admitted into the Cathedral Churches, he shall not only be fully qualified with Birth, Age and Manners, Life, and other things which are required by the holy *Canons*, but also ordained before, at least, for the space of Six Months; the instructions of which things may be taken, if he have no Knowledge, or but little in the Court, from the Legates of the Apostolick Seat, or from the Nuntios of the Provinces, or his Ordinary, and (he failing) from the Neighbouring Ordinaries. For knowledge may assist beyond the things of this kind, that may be able to satisfy the necessity of his undertaking an Office. And therefore before he be preferred Master, or Doctor in the University, or Licensed in holy Divinity, either by *Canon-Law* or Publick Testimony of some Academy, he being fit, let it be made appear to others teaching; but if he shall be a Regular, he may have the like Faith of his Religion from his Superiors. Also the above said, from whom Instruction or Testimony is to be had, are obliged faithfully to relate these things: Otherwise, let

let them know that their Consciences are heavily burdened, and they shall have God and their Superiors their Revengers.

### CHAP. III.

THE Bishops, even as the Apostolick Deligates, may devide the third part of the Fruits and Revenues whatsoever, of all Dignities, Persons and Offices, appointed for distribution, at their Pleasure; Provided, that they, who obtain them, should not have fulfilled their Service on a certain day appointed, if the Service personally require them, according to the Form prescribed by the same Bishops; let them lose the distribution of that day, nor let them obtain the dominion by any means, but let it be employed for the building the Church, as far as it shall be needful, or to some other pious place, at the pleasure of the Ordinary. A contumacy arising thereupon, let them proceed against them, according to the Institution of the holy *Canons*. But if the Jurisdiction, Administration or Office, do not belong to any one of the foresaid Dignities in the Cathedral or Collegiate Churches, but remain without the City, in the cure of Souls of the Diocess, on whom he would have it incumbent, who obtaineth the Dignity; then for the time, in which he should have resided in the provided Church, and Ministred, let him be accounted as present, and present at divine things in Cathedral and Collegiate Churches. Let these things be understood, only to be appointed in those Churches in which there is no Custom or Statute, whereby he might come to the said third part of the Fruits and Revenues, that the said Dignities not employed may lose any thing; the Customs, even immemorable, Exemptions and Constitutions, even confirmed by Oath or any Authority, notwithstanding.

### CHAP. IV.

Whoever in a Cathedral, a Collegiate, Secular or Regular Church, employed in divine Offices, is not ordained a Sub-deacon at least, let him not have a Vote in the Convention of such Churches, although his allowance might be granted freely by others to him: But for those who obtain Dignities, Personages, Offices, Tithes, Portions, or any other Offices in the said Churches, or shall obtain for the future, on which divers burdens are annexed; namely, as that some say *Mass*, others the Gospel, others the Epistles, or Sing, with what Priviledges, Exemptions, Prerogative, or Nobleness of Extraction forever marked, Let them be obliged, lawful impediment ceasing, to take upon them the necessary Orders within a Year, otherwise to incur the Penalties, according to the constitution of the Council of *Vienna*, which begins, *Ut is qui*; which is renewed by this present Decree. And let the Bishops appoint them the said Orders by themselves, on days appointed, and all the other Offices, which they ought to perform in divine Worship, upon the same Penalties, and others worse to be inflicted at their Pleasure. Nor let there be any Provision for the time to come, but



but for them who are discovered to have Age and other Abilities perfectly, otherwise let the Provision be made void.

## CHAP. V.

**D**ispensations, by whatsoever Authority granted, if they shall be committed without the *Romish* Cure, let them be committed to their Ordinaries who shall sue for them; and those which shall be granted graciously, they may not have their effect, unless first of all it should only briefly and presently be made known by the same, as the Apostolick Legates, that the express intreaties of the surreption and obreption add not to the fault.

## CHAP. VI.

**I**N the alterations of last Wills, which ought not to be done, without a just and necessary cause, let the Bishops briefly and suddenly know, as the Delegates of the Apostolick Seat, That there hath nothing been declared in supplications by concealed Truth, or suggested Falstiy, before the alterations of the foresaid execution should be demanded.

## CHAP. VII.

**L**ET the Legates and Nuntios Apostolick, Patriarchs, Primates, and Metropolitans, in Appeals brought before them, in what cases soever, as well in admitting Appeals, as in granting Inhibitions after Appeals, be obliged to observe this form, and tenour of holy Constitution, and especially of *Innocent* the Fourth, which beginneth *Romana*: Whatsoever Custom, even immemorable, or Stile, or Privilege, to the contrary notwithstanding: Otherwise let Inhibitions and Processes, and whatsoever may arise thence, be null'd by that Law.

## CHAP. VIII.

**L**ET Bishops also, being the Delegates of the Apostolick Seat, be Executors in cases granted by Law, of all pious Disposals, as well in the Last Will as among those that are alive. Let them have the right of visiting all Hospitals and Colleges whatsoever, and Confraternities of Lay-men, also those which they call Schools, or by any other name, but not those which are under the immediate protection of Kings; the Alms of the Piety and Charity of *Mons*, and all pious places howsoever distinguished; although the Cure of the foresaid places should belong to the Lay-people, and the same places be endowed with the privileges of Exemption; and all places which are appointed for the Worship of God, and the Salvation of Souls, or maintaining the Poor; let them note and execute by their Office according to the Statutes of holy *Canons*; any Custom, or any ancient Privilege, or Statute whatsoever notwithstanding.

## CHAP. IX.

**T**hat the Administrators, as well Ecclesiastical as Civil, be bound every year to give an account to the Ordinary of the Administration, of building of every Church, also of Cathedral, Hospital, Confraternity, the Alms of the piety of *Mons*, and of every holy place; the Customs and Privileges whatsoever to the contrary being removed, unless at any time it be expressly cautioned against in the Institution, and Ordaining of such a Church or Fabrick. But if, by Custom or Privilege, or any Constitution of the place, a reason should be given by any other appointed to that, then also the Ordinary shall be called upon with them, and the Releases made; otherwise shall not contradict the appointed Administrators.

## CHAP. X.

**W**hen, by the unskilfulness of the Notaries, great damages and occasion of much strife shall arise, the Bishop may inquire after all Notaries and their sufficiency, although they should be appointed by Apostolical, Imperial or Royal Authority, as being the Delegate of the Apostolick Seat; by Examination they being found unfit, or at any time negligent in their Office, to hinder the perpetual use, or for a time, of exercising his Office in Businesses, Contests, and Ecclesiastical and Spiritual Causes; neither shall their Appeal suspend the prohibition of the Ordinary.

## CHAP. XI.

**I**f Covetousness should possess any one of the Clergy or Laity, in whatsoever dignity, whether Imperial or Regal, and that root of all Evil shall appear manifestly to such a degree, that by himself or others, by force or fear, or by a supposed person of the Clergy or Laity, he shall presume by any art or pretence whatsoever, to convert the Jurisdictions, Goods, Censures or Rites, Fee-Farms and Rents, Fruits, Benefits, Revenues whatsoever of any Church, or Secular or Regular Benefices, of the piety of the people of *Mons*, or other pious places, which ought to be converted to the Necessity of Monasteries, and the Poor, to convert them to wrong ends and usurp them, or hinder, that they should not be possessed by those to whom they do lawfully belong, let him lie under a curse so long till the Jurisdictions, Goods, Things, Rites, Fruits and Revenues, which he had possessed, and such as should by any means come to him, even by the Donation of the supposed person, be restored, and shall wholly have recompensed the Church, and his Administrator or Beneficiat, and then shall obtain an Absolution from the Bishop of Rome; the Clerk also that was the forger and abetter of this wicked Fraud, and Usurpation of this kind, let him suffer the same Penance; and also let him be deprived of all Benefices whatsoever, and be rendred incapable of any other Benefices whatsoever, and be suspended from the Execution of his Orders, even after full Satisfaction and Absolution at the pleasure of his Ordinary.

The

*The Decree concerning the Petition of granting of the Cup.*

**M**oreover, whereas the same holy Synod at the same Session, had reserved two Articles to be propounded at another time, and then to be Discussed, Examined and Determined, not then having opportunity; namely, Whether the reasons whereby the holy Church was moved, that it should Communicate the Laity, and also those Priests that do not celebrate, under one Species of Bread, should be so retained; That the use of the *Cup*, by no means is to be permitted to any one: And whether the use of the *Cup*, if for reasons Honest, and Consistent to Christian Charity, may be granted to any, whether Nation or Kingdom, upon what conditions it may be granted, and what they are. Now willing a Decree for the best safety of those for whom it is required, it hath determined, That the whole business be referred to our most holy Lord, according as it relates to the present Decree, who throw his singular Prudence may bring to pass that which he judgeth most profitable for the Christian Commonwealth, and to recommend the usefulness of the *Cup* to those that desire it.

*The appointment of the next Session.*

**M**oreover the same holy Council of *Trent*, appointeth the day of the next sitting, on *Thursday* after the *Octave* of the Feast of *All-Saints*, which will be the Thirteenth day of the Month *November*, and in it will be debated concerning the Sacrament of Order, and of the Sacrament of Matrimony, &c. *The Session was Prorogued till the 15th. day of July, 1563.*

Session XXIII, Celebrated the Fifteenth Day of *July*, MDLXIII. being the Seventh under Pope *Pius IV.*

*The True and Catholick Doctrine of the Sacrament of Order, for the condemning the Errors of our present Times, decreed by the Holy Synod of Trent, and published in the Seventh Session.*

CHAP. I.

*Concerning the Ordination of the Priesthood of the New-Law.*

**T**HE Sacrifice and Priesthood is so joined together, as both is extant in every Law. Seeing then in the New Testament, the *Catholick* Church hath received the holy visible Sacrifice of the Eucharist, by the Institution

tution of the Lord; it ought to be confessed also, that the new and external Priesthood is visible, into which the old is Translated. And this also was granted by the same Lord our Saviour, and that Power was given to the Apostles, and their Successors in the Priests Office, of Consecrating, Offering and Administering this Body and Blood; the holy Scriptures shew it, and the Tradition of the *Catholic* Church always taught it.

## CHAP. II.

SEeing also the Ministry of so holy a Priesthood is so divine a thing, it is convenient, whereby it may be more worthily and with greater veneration exercised, that in the most orderly Disposition of the Church, there might be more and different Orders of Ministers, which might serve in the Priesthood and Office, so disposed, that they might ascend from lesser to greater, who were marked already with the Clerical Polling. For the holy Scriptures do not only distinguish plainly concerning Priests but Deacons also; and those things which more especially are to be allowed in their Ordination, That they teach in most grave words; and the names of the following Orders from the very beginning of the Church, and the proper Service of every of them, namely, of a Sub-Deacon, Servitors, those that attend on the Eucharist, Lecturers, and Door-keepers were known to be in use. For the place of Sub-Deacons is brought to higher Orders, by the Fathers and holy Councils, in which we frequently read of others more Inferior.

## CHAP. III.

SEeing it is perspicuous, by the testimony of the Scripture, Apostolical Tradition and the unanimous consent of the Fathers, that Grace is conferred by holy Ordination, which is performed by Words and external Signs; none ought to doubt but that that Order is truly and properly one of the Seven Sacraments of the holy Church: For the Apostle saith, I admonish thee to stir up that Grace of God that is in thee by the imposition of my Hands, for God hath not given the Spirit of Fear, but Vertue, Love and Sobriety.

## CHAP. IV.

AND because in the Sacrament of Order, as in Baptism and Confirmation, an impression is made, which neither can be blotted out nor taken away; the holy Synod deservedly doth condemn their Opinion, who affirm that the Priests of the New Testament have but a Temporary Power only, and that once being ordained, may be made Lay-Men, if they exercise not the Ministry of the Word of God. But if any one shall affirm, That all Christians promiscuously of the New Testament are Priests, or all are endued with equal power among themselves; this seemeth to do nothing else, than confound the Ecclesiastical Hierarchy, which is ordained as a strong defence thereof; as though against the Doctrine of St. Paul, all were Apostles, all Prophets, all Evangelists, all Pastors,



stors, all Doctors. Furthermore the holy Synod declareth, That besides the other Ecclesiastical Degrees, Bishops, who have succeeded in the places of the Apostles, do chiefly belong to this Hierarchical Order, and are placed, as the same Apostle saith, by the Holy Ghost, to govern the Church of God, and them to be above the *Presbyters*, and to confer the Sacrament of Confirmation, and ordain Ministers to the Church; and that they have power to perform many other things, the power of which the rest of the Inferior Order have not. The holy Synod, moreover in the Ordination of the Bishops, Priests, and of the other Orders, teacheth, That neither the Consent, Vocation, or Authority of the people, nor any Secular Power, or of Magistracy, be so required, as that the Ordination be without this of no effect; but rather determineth, That those, who being called and Instituted only by a People, or Secular Power, or Magistrate, do aspire to the exercising those Offices, and who presume to take them by their own rashness, are not to be accounted Ministers of the Church, but Thieves and Robbers, not entering in by the door. These are the things, which in general, the holy Synod thinks fit to teach the Faithful, concerning the Sacrament of Order. Moreover it hath determined to condemn the things contrary to these by certain, and in proper *Canons* which follow, in this wise, to the end, that all, by Christs help, using the rule of Faith, may more easily acknowledge, and may keep the *Catholick* Truth in such a Darknes of Errors.

*Concerning the Sacrament of Order.*

*Can. I.*

**I**F any one shall say, That in the *New Testament*, the Priests Office is not visible, and external; nor any power of Consecrating and Offering the True Body and Blood of Christ, and of remitting and retaining Sins, but only the Office and Ministry of preaching the Gospel; or, They who do not Preach are no Priests at all; Let him be Accursed.

*Can. II.*

If any one shall say, That besides the Priests Office, there are not other Orders, in the *Catholick* Church, both higher and lower, through which as through certain Degrees, one advances to the Office of a Priest; Let him be Accursed.

*Can. III.*

If any one shall say, That the Order, or holy Ordination, is not truly and properly a Sacrament appointed by Christ our Lord; or is a certain humane Invention, devised by Men unskilful of Ecclesiastical Affairs; or is only a certain Rite of chusing Ministers of the Word of God and Sacraments; Let him be Accursed.

*Can. IV.*

If any one shall say, That by the holy Ordination, the holy Spirit is not given; and also that in vain the Bishop saith, Receive the holy Spirit, or by it a Character is not impressed, or that he who was once a Priest, may again become a Lay-Man; Let him be Accursed.

*Can. V.*

*Can. V.*

If any one shall say, That the holy Unction which the holy Church useth in Ordination, shall not only not be required, but be condemned as pernicious, as also the other Ceremonies of Order; Let him be Accursed.

*Can. VI.*

If any one shall say, In the *Catholic* Church there is not an Hierarchy by divine Order appointed, which consists of Bishops, Presbyters and Ministers; Let him be Accursed.

*Can. VII.*

If any one shall say, That Bishops are not above Presbyters, or have not power of Confirming and Ordaining, or that which they have is common to Presbyters; or Orders conferred by them without the consent or vocation of the People, or Secular Power, may be made void; or they, who are neither ordained rightly by Ecclesiastical and Canonical Power, nor are sent, but come another way, to be lawful Ministers of the Word and Sacrament; Let him be Accursed.

*Can. VIII.*

If any one shall say, That Bishops, who are chosen by the Pope are not lawful and true Bishops, but an Invention of Man; Let him be Accursed.

*The Decree concerning the Reformation.*

THE same holy Council of *Trent*, prosecuting the matter of *Reformation*, hath ordered and decreed, that those things which follow should be decided for the present.

## CHAP. I.

SEeing it is commanded by divine precept to all to whom the care of Souls is committed, to know their Sheep, Offer Sacrifice for them, and by preaching the holy Word and Administration of the Sacraments, and by the example of all good Works to feed them, to exercise a paternal care over the Poor, and other miserable persons, and to mind other Pastoral Offices; all which cannot by them be performed and fulfilled, who do not watch over their Flock nor assist, but forsake them after the custom of Hirelings; The holy Synod admonisheth and exhorteth them, to be mindful of divine precepts, and becoming an example to their Flock, they may feed them and govern them in Judgment and Truth. And let not these things, which, concerning residence, have been holily and profitably already established, under the late happy *Paul III.* be alienated into other Senses, contrary to the mind of the holy Synod, as if it might be lawful by the force of that Decree, to be wanting Five Months altogether; the holy Synod declareth, That all Governors in Patriarchal, Primatical, Metropolitan, and Cathedral Churches whatsoever, by what name or title so ever, although Cardinals of the holy Church of *Rome*, be obliged to a personal residence in their Church or Diocesis, where they are to execute their enjoined Office,

Office, neither be able to be wanting unless for the beneath mentioned causes, and reasons. For when Christian Charity, urgent Necessity, due Obedience, and evident Advantage to the Church and Commonwealth, shall require and compel some sometimes; the Holy Synod determineth, That these causes of lawful Absence, either by the Metropolitan, or, he being absent, by the Suffragan Bishop of longer residence, and who shall allow the absence of the Metropolitan, be approved of in writing, unless when absence happeneth by reason of some imploy, or Office in the publick which is joined to that of Bishops; because the causes thereof are remarkable, and sometimes sudden, it will not be needful to signifie them to the Metropolitan; yet it belongs to them with the Provincial Council, to judge concerning Licences granted by themselves or Suffragan, and see that none be abused by that Law, and that those that go astray may be punished by Canonical Punishments. In the mean time let those that are about to depart, remember to provide for their Sheep, that as much as may be, they may suffer no damage by their absence. But because they who are but a little absent, according to the Opinion of the ancient *Canons*, may not seem to be wanting, because they are about to return presently; The holy Synod will, That that space of absence every year, whether continued or interrupted, without the foresaid causes, by no means exceed two, or at the most three Months, and a reason to be given, that that be done for a just cause, and without any detriment to the Flock: Which whether it be so, it leaveth to the Conscience of those that be absent, which it hopeth will be Religious and Careful, seeing hearts are known unto God, whose work they are bound not to do negligently, at their own Peril. The same, in the mean time it admonisheth and exhorteth in the Lord, That for the space of the *Dominical Advent, Quadragesima*, the Nativity and Resurrection of the Lord, and also *Pentecost* and days of *Corpus Christi*, wherein the Sheep ought to be greatly refreshed, and rejoiced by the presence of the Pastor in the Lord, they by any means be not absent from the Cathedral Church, unless their Episcopal Office in their Diocess call them otherwise.

But if any, which it wisheth may never happen, shall be absent contrary to the intention of this Decree, the holy Synod doth appoint, besides other penalties against Non-Residents, under *Paul* the Third imposed and innovated, and the guilt of mortal Sin, which he incurreth, that he for a set time of absence, reap not his own Fruits, nor with a safe Conscience, think he is able to detain them for himself, but either to be detained from him neglecting, by an Ecclesiastical Superior, for the building of Churches, or to be employed for the poor of the place; any convenience whatsoever being prohibited, or composition which might be pretended for ill gotten Fruits, by which the foresaid Fruits might in whole or in part be remitted to him; Privileges whatsoever granted to any College, or Building notwithstanding.

The same, always, as touching the Fault, Loss of Fruits, and Punishments of Inferior Curates, and any other whatsoever, who, any Benefice Ecclesiastical doth obtain, having cure of Souls, the holy Synod declareth and decreeth; but so, That whensoever they, the cause being first known and allowed of by the Bishop,

Bishop, happen to be wanting, a fit Vicar by the same Ordinary be approved, with the due allowance of Stipend, he left. That also the liberty of departing, in writing, and *gratis*, to be granted for above the space of Two Months, unless for some weighty cause, be not obtained. But if, by this Edict, though not personally, they be summoned and be obstinate, it willet, That it be lawful for the Ordinaries, by Ecclesiastical Censures, and Sequestration, and taking away of Fruits, and other remedies of Law, even by privation to force them; nor that this execution, by any Privilege, Licence, Familiarity, Exemption, or any reason of any Benefice, Covenant, Statute, Oath, even by any Authority or Custom confirmed, tho' immemorable, which are rather to be thought Corruptions; or by Appeals, or an Inhibition even in the *Romish* Cure, or by force of the *Eugenian* Constitution, be not suspended. Lastly, that as well that Decree made under *Paul* the Third, as this same, in Provincial Councils and Episcopal be published, the holy Synod hath determined; for it desireth, That those things which are of the Office of Pastors and safety of Souls be frequently fixed in the Ears and Minds; that for the time to come, by the help of God, no Injuries of Times, either by forgetfulness of Men, or Difuse, they may be abolish'd.

## CHAP. II.

THE Rectors in Cathedral or Chief Churches, by what Name or Title distinguished, though Cardinals of the holy Church of *Rome*, if they shall not take the Gift of Consecration, within Three months, let them be obliged to the restitution of their injoyed Fruits. If within so many Months after they should neglect to do that, let them be deprived of their Churches. And let the Consecration, if it should be without the Cure of *Rome*, in a Church, to which they were promoted, or in a Province, if it can handsomely be done, be Celebrated.

## CHAP. III.

Bishops of themselves may confer Orders; but if they shall be hindred by Sickness, their Substitute may send no others than are already allowed and examined, to another Bishop to be Ordained.

## CHAP. IV.

AT the first Polling they shall not be initiated who have not received the Sacrament of *Confirmation*, and have not been taught the rudiments of Faith; and concerning which a probable conjecture cannot be given, that they have chosen this kind of Life, not by Fraud of avoiding Secular Judgment, but that they may Perform faithful Worship to God.

## CHAP.



CHAP. V.

LET such as are to be promoted to inferior Orders, have the faithful Testimonial of the Curate of the Parish, or the Master of the School, wherein they were brought up. But for those, who are to assume superior Orders, let them a month before their Ordination repair to the Bishop, who may refer them to the Curate or such other person he shall judge most fit, that the Names, together with the Desires of those who are willing so to be promoted, being publicly proposed in the Church, a diligent enquiry be made by worthy credible persons, of the Birth, Age, Manners and Life of those so to be preferred: And let their Testimonial Letters, containing such Inquisition made, be as soon as may be, transmitted to the Bishop himself.

CHAP. VI.

NO one, initiated by his first Tonsure, or even ordained to inferior Orders, may or can obtain a Benefice, till the Fourteenth year after such his Tonsure or Ordination. Nor shall he enjoy the Privilege of a Court, unless he holds an Ecclesiastical Benefice; or wearing the Habit of a Clerk and Tonsure, serves to some Church by the command of the Bishop; or be conversant in a seminary of Clerks, in some School or University, by the Bishops Licence, in order as it were for his taking superior Orders. But as to married Clerks, the Constitution of *Boniface VIII.* shall be observed, which begins, *Clerici, qui cum uniceis*; provided these Clerks, deputed by the Bishop to the Service and Ministry of some Church, do accordingly serve and officiate in the same Church, and use the Habit and Tonsure of a Clerk; none pretending, as to this matter, any privilege or custom, altho time out of mind.

CHAP. VII.

THE Holy Synod, treading in the Footsteps of their ancient *Canons*, doth ordain and decree, that when the Bishop shall be disposed to make an Ordination, all such persons as shall be willing to come into the holy Ministry, shall on the Fourth Holiday, before such Ordination, or whensoever the Bishop shall think fit, be summoned to the City. And, having selected and called unto him the Priests, and other prudent persons, skilful in the Law of God, and well versed in Ecclesiastical Sanctions, the Bishop shall narrowly search out and examin the Descent, Person, Age, Instruction, Manners, Learning, and Credit of the persons so to be ordained.

## CHAP. VIII.

**L**ET the Ordinations of holy Orders, at the times appointed by Law, and in the Cathedral Church, the *Canons* of the Church being thereunto called and present, be publickly celebrated. But if it be in any other place of the Diocese to be performed, the Clergy thereof being present, let them, as far as may be judged, go to the more worthy Church. But let every one be ordained by their own proper Bishop. If any one notwithstanding shall desire to be promoted by another, let that in no wise be permitted him, upon presence of any general or particular Rescript or Privilege soever, even at the times appointed; unless his Probity and good Manners be recommended by the Testimony of his Ordinary. If it be otherwise done, let the ordainer be suspended from the conferring Orders, and the ordained from the Execution of his Orders so taken, during the pleasure of his own Ordinary.

## CHAP. IX.

**A** Bishop may not ordain one of his Household, not his Subject, unless he has lived and had his abode with him three Years; and let him immediately confer on him a Benefice, without any fraud or covin soever: Any custom whatever, tho' time out of mind, to the contrary notwithstanding.

## CHAP. X.

**I**T may not for the future be lawful for Abbots, and other persons whatsoever, howsoever exempt, being within the Limits of any Diocese, altho of no Diocese they may be said to be exempt, to confer Tonsure or inferior Orders upon any person, who being a Regular is not under their Jurisdiction; nor may the said Abbots, and other Privileged persons, or Colleges or Chapters whatsoever, even of Cathedral Churches, grant Letters of [Pardon] or Licence to any secular Clerk, to be ordained by others: But the Ordination of every of these shall belong to the Bishops, within the limits of whose Diocese they be; observing all things which are contained in the Decrees of this holy Synod: Any Privileges, Prescriptions or Customs time out of mind notwithstanding. And let the Punishment and Penalty laid upon those, who, contrary to the Decree of this holy Synod under *Paul III.* do sue for Letters of Licence from the Bishop's Chapter, the See being vacant, be ordered to be extended or levied upon those who procure the said Letters, not from the Chapter, but from some others who succeed, during the vacancy of the See, in the Jurisdiction of the Bishop, instead of a Chapter. And let those who do grant such Letters of Licence be *ipso jure*, suspended for a Year, *ab Officiis & Beneficiis*.

CHAP.

## CHAP. XI.

**L**ET inferior Orders be conferred on those, who at least understand the Latin Tongue, at vacation times, except the Bishop shall think otherwise fit: to the end, they may more exactly and accurately be taught of how great Weight and Moment that their Discipline is; and that they may exercise and comport themselves in every Duty and Charge, according to the Bishop's Prescript, and that in the same Church, unto which they shall be admitted; except perchance they be absent for their Studies sake; and by that means be advanced by degrees; that as they grow in Years they may increase and flourish in the Worthiness of their Lives, and a greater advancement in Learning: Which both the example of good Manners, and the daily Administration in the Church, as also a greater Reverence towards the Presbyters and Superior Orders, and a more frequent Communion (than before) of the Body of Christ, will exceedingly approve and commend. And when from hence one is advanced unto higher Degrees, and admitted into the most Holy Mysteries; let none be initiated into them, whom a hope and prospect of Knowledge and Learning do not manifest worthy of superior Orders. Nor shall these be promoted to holy Orders till a year after the taking their last Degree of Inferiour Orders, except the Necessity or Utility of the Church, with the concurrent Judgment of the Bishop, do otherwise require.

## CHAP. XII.

**L**ET none be preferred to the Order of a Subdeaconship before the Twenty second, of a Deaconship before the Twenty third, and of the Presbytery before the Twenty fifth year of his Age. Nevertheless Bishops are to take notice, That not every one, arrived to the several Ages aforesaid, ought to be taken into those above mentioned Orders, but those only who are worthy, and whose approved Life had rendered so ripe. Let not Regulars also, be ordained under Age, and without the strict Examination of the Bishop: All Privileges, relating hereunto, totally excluded and laid aside.

## CHAP. XIII.

**S**ub-deacons and Deacons may be ordained, having a good Testimony, and being already approved, in inferior Orders, and furnished with Letters and such other things, as appertain to the exercise of such Order. Let them who hope to be able, by God's Grace, to contain themselves, serve in those Churches, for, and unto which they are chosen and admitted. And let them know, that it is very convenient that when they serve at the Altar, be it on *Sundays*, or other Holy and Solemn Days, they receive the Holy Communion. Those who are promoted to the Holy Order of a Subdeaconship, if they have not been conversant in that Order at least a Year, may not be permitted

to be advanced to a higher Degree, unless the Bishop shall think meet. Two holy Orders may not on the same day be conferred, tho' on Regulars: Any Privileges and Indulgences whatsoever granted, in any wise notwithstanding.

#### CHAP. XIV.

**L**ET them who have piously and faithfully behaved themselves in their past Ministeries and Functions, and are assumed into the Order of the Presbytery, have a good Testimony and Commendation. And these are they, who have served not only in the Office of a Deacon at least a whole Year, except the Bishop thought otherwise convenient, for the Utility and Necessity of the Church: But also have been judged and approved fit, by a strict and curious Examination, to teach the people those things, which are necessary to be known by all in order to their Salvation, and to administer the Sacraments; and thus being excellent and conspicuous for Piety and chaste Conversation, an illustrious Pattern of good Works, and wholesome Doctrines and Admonitions may be expected from them. Let the Bishop take care, that they celebrate Masses at least on *Sundays*, and on Solemn Festivals; but if they have the cure of Souls, as often as their Duty and the Discharge of the same shall require. Those that are promoted *per saltum*, altho' they shall not administer, the Bishop may for a lawful cause dispence with them.

#### CHAP. XV.

**A**Ltho' Presbyters may receive power in their Ordination to forgive Sins; yet the holy Synod Decrees, That none, even a Regular, be impowered to hear the Confessions of Seculars, even of Priests, or reputed fit so to do; except by his parochial Benefice, or by Examination of the Bishops, if they shall think necessary, or otherwise he shall be judged fit: Any Privileges or Custom whatsoever, tho' time out of mind, to the contrary notwithstanding.

#### CHAP. XVI.

**W**HEREAS no one ought to be ordained, who, in the Judgment of his Bishop, is not profitable and necessary to his Churches; the holy Synod, treading in the steps of the Sixth Canon of the Council of *Chalcedon*, appoints, That none for the future be ordained, who is not admitted unto that Church or holy Place, for whose Necessity or Utility he is assumed, where he performs his Duty and Charge, and wanders not to uncertain places. But if he shall desert and leave his place without the Knowledge and Consent of the Bishop, let him be interdicted the Exercise of holy Duties. Moreover let no Foreign Clerk, without the Recommendatory Letters of his Ordinary, be admitted by any Bishop to celebrate divine Services, and administer the Sacraments.

CHAP.



## CHAP. XVII.

**T**hat the Functions of holy Orders from the Deaconship unto the Office of a Door-keeper, laudably received in the Church from the times of the Apostles, and in many places sometime intermitted and discontinued, may be again brought into use according to the holy *Canons*, and may not be traduced by Hereticks, as unused and idle; the holy Synod earnestly desiring the Restitution of the said ancient Custom, decrees, That for the future such Offices be not exercised but by those that are constituted and appointed in the said Orders: And exhorts, in the Lord, and commands all and singular the Prelates of Churches, that, as far as may conveniently be done, they take care that such Functions or Offices be restored in the Cathedral, Collegiate and Parish Churches of their respective Diocesses, if the frequency of the People's Assembling, and the Revenue of the Church can bear it: And that they assign and appoint Stipends to those that exercise the said Functions or Offices, out of some part of the Revenues of some single Benefices, or the building of a Church, if the Income can afford it, or both of them; who, if they shall be negligent, may by the Judgment of the Ordinary, either be fined in part, or wholly deprived. But if the unmarried Clerks shall not be ready to exercise the Offices or Ministeries of the Four inferior Orders; those that are Married may supply, being of approved Life, so that they have not two Wives, and are fit to undergo the said Charges, and who have Tonsure, and wear a Clerk's Habit in the Church.

## CHAP. XVIII.

**W**hereas Youth, except rightly and well instructed, is prone to pursue the Pleasures of the World; and unless they are trained up and Disciplined from their tender Years unto Piety and Religion, before a habit of Vice possesseth the whole Man, it can never perfectly, and without the greatest, and almost singular Assistance of Almighty God, persevere and go forward in the Discipline of the Church: The holy Synod doth appoint, That all and singular Cathedral, Metropolitan and other great Churches, according to the measure of their Power, and the extent of their Diocesses, be bound and obliged to Nurture, and Religiously educate and instruct in Ecclesiastical Discipline, a certain number of Children of the same City, and Diocess, or of the Province of the same, if they cannot be there found, in a College for that purpose Situate near the same Churches, or in some other convenient place, to be chosen by the Bishop. Into this College let them be received, who are at the least Twelve years of Age, born in lawful Wedlock, and have a competent knowledge in Reading and Writing, and whose Towardliness and Disposition of mind, gives encouraging hopes of Expectation of their being always hereafter capable to serve in Ecclesiastical Ministeries. But the Synod willet, That the Children of Poor Men be especially chosen, and yet it excludeth not those of Rich Men; so that they be Nurtured at their own costs and charges, and dedicate their Studies to the Service of God and the Church. These Children, the Synod

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shop having divided into so many Classes, or Forms, as he thinks good, according to their Number, Age, and Progress in Ecclesiastical Discipline, shall when he judges fit, appoint part of them for the Ministry of Churches, and part to be still kept to be instructed in the College, and supply the Rooms of them so taken forth with others; so that this College may be a perpetual Seminary of the Ministers of God: But to the end they may the more commodiously and advantageously be instructed in the said Ecclesiastical Discipline, let them out of hand use Tonsure, and always wear a Clerical Habit; Let them learn Grammar, Singing, Ecclesiastical Accounts, and other good Arts and Sciences: Let them thoroughly learn the holy Scriptures, Ecclesiastical Books, the Homilies of Saints, and of the giving the Sacraments, especially those things which shall seem most opportune, and seasonable for hearing Confessions, and the forms of the Rites and Ceremonies. Let the Bishop take care, that they be every day present at the Sacrifice of the Mass; and every month at least let them confess their Sins, and according to the Judgment of the Confessor, let them take the Body of our Lord Jesus Christ; and on Holy days let them serve at the Cathedral, and the other Churches of the place. All which, and other matters convenient and necessary for this matter, every Bishop with the counsel and advice of Two of their senior and graver *Canons*, whom they shall elect, as the Holy Ghost shall suggest, shall constitute and appoint, and shall endeavour by their frequent Visitations, that the same be observed and kept. They shall severely punish the Diffolute and Incurable, and the Sowers of bad Manners, even by expelling them, if need require; and thus taking away all Impediments, they shall diligently take care of, and provide for whatever they shall think needful and pertinent, to preserve and increase so pious and holy a Purpose. And because, for the erecting the Building of the said College, and for the paying the Salaries to Masters and Officers, for the nourishing of the Youth, and other Charges and Expences; some certain Revenues will be necessary, over and besides those things, which are intended and appointed for the Instruction and Breeding up of Children in some Places and Churches, which, may be consequently supposed, are applyed to this Seminary under the same care of the Bishop: The said Bishops by and with the advice of Two of the Chapters, ( of which the one shall be chosen by the Bishop, and the other by the Chapter, ) as also of Two of the Clergy of the City, the Election of one of which doth belong to the Bishop, and of the other to the Clergy, from and out of the whole Profits or Incomes of the Bishop's Table and Chapter, and of whatsoever Dignities, Personages, Offices, Prebends, Portions, Abbeys and Priories, of what Order ( tho Regular ) Quality or Condition soever they be; as also of Hospitals, which are given upon Title, or Administration, according to the constitution of the Council of *Vienna*, which begins, *Quia contingit*: And of all Benefices whatsoever, tho Regular, tho they be of any Patronage, Exempt, of no Diocess, or annexed to any Churches, Monasteries and Hospitals, and any other holy places, also exempt; and of all Buildings of Churches and other places, and out of all other Church Rents or Revenues whatsoever, and of other Colleges: Among which nevertheless let not the Seminaries of Students and Scholars, or of Teachers for the promoting the common good of the Church be reckoned, for these the Synod will-

willeth be exempt. Except in regard of Rents and Revenues, which may be superfluous over and above the convenient Maintenance and support of the said Seminaries, or Bodies, or Fraternities, which in some places are called *Schools*, and of all Monasteries (except the *Mendicants*) as also out of the Tenths in any ways belonging to Laicks, (out of which the Ecclesiastical Subsidies are wont to be paid, and the Souldiers of every Militia or Company) the Brethren of Saint *John of Jerusalem* only excepted; the said Bishops may take some part or portion; and the said part or portion so taken out, as also some simple Benefices, of what quality and dignity soever they be, without the prejudice of divine Worship, and of those who obtained the same, they shall apply and incorporate into this College; which shall take place and stand good, altho the said Benefices be kept or disposed of; nor upon resignation of the said Benefices, can the Unions and Applications be suspended, or in any wise hindered, but may divide their effects in any Vacation, nay in Court, any constitution to the contrary notwithstanding. And for the payment of this Portion, the Possessors of Benefices, Dignities, Personages, and of all and singular other the above-mentioned Premises, not only for themselves, but for the Pensions or Rents, which perhaps they pay to others out of the said Fruits, (holding it for established whatsoever they must pay for the said Pensions) may be compelled and forced by the Bishop of the place, by Ecclesiastical Censures, and other Remedies of the Law; having recourse in this case, as need shall require, to the aid of the secular Power: Any Privileges, Exemptions (as to all and singular the above-mentioned Premises) altho they require a special Derogation, [or taking way] Custom, tho time out of mind, any Appeal and Allegation which may hinder Execution, notwithstanding. But in case it shall so happen, that by the Unions so dividing their Effects, or otherwise the said Seminary be found to be endowed in the whole, or in part; then the Portion, drawn out and incorporated by the Bishop, as above, out of all Benefices may, as the matter it self shall require, be remitted in the whole or in part. But if the Prelates of Cathedrals and other great Churches, shall be negligent in this erecting of a Seminary, and the keeping or preserving thereof, and shall refuse to pay their portion; the Archbishop ought sharply to correct the Bishop, and a provincial Synod the Archbishop and Superiors, and to compel them to perform all the abovesaid Premises; and shall diligently take care, that this holy and pious Work be with all possible speed promoted and advanced, wheresoever it shall happen to be done. And let the Bishop take account of the Revenues of this Seminary every year, Two deputed by the Chapter, and Two by the Clergy of the City being present.

Furthermore, that provision may be made, that the Institution of such Schools may be with less charge and cost; the holy Synod ordains, That the Bishops, Archbishops, Primates, and other Ordinaries of places, do enjoyn (even by withdrawing their Revenues) all School-masters and others, who, besides their other Duties, have the charge of Reading and Teaching, to teach in the said Schools those who are there to be instructed by themselves, if they are fit, otherwise by fit Substitutes, to be chosen by the said School-masters, and to be approved of by the Ordinaries. But if in the Judgment of the Bishop they shall not be worthy, let them nominate another who is worthy without any Appeal

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at all; if he slight and dispise it, the Bishop shall depute one. However the aforesaid Persons shall not teach any thing, but what the Bishop thinks fit or allows of. And the said Offices or Dignities, (*viz.* of Masters of Schools) shall not from henceforth be conferred but on Doctors, Masters, or Licentiates in Divinity, or in the *Canon-Law*, or other fit persons, and who are able of themselves to discharge that Office: Any other Provision made to the contrary being null, and of no force: Notwithstanding any Privileges or Customs, tho' time out of mind.

But in case in any Province Churches labour under so great poverty, that a College cannot be erected therein, a Provincial or Metropolitan Synod, together with two of the Elder Suffragans in the Metropolitan Church, or in some other more convenient Church of the Province, shall take care that one or more Colleges, as shall be thought proper and fit, be erected, out of the Profits or Incomes of Two or more Churches, in each of which a College cannot handsomely be Founded, where the Children of those Churches may be Educated and brought up.

But in Churches that have large Diocesses, the Bishop may have one or more Seminaries in a Diocess, as he shall judge opportune and fit: Which nevertheless may depend in all things upon that one, which shall be Erected and Founded in the City.

Lastly, if either by occasion of the Unions, or the Taxation, Assignment or Incorporation of Portions, or for any other respect any difficulty shall happen to arise, by reason of which the Founding or Maintaining of this Seminary might be hindred or disturbed: The Bishop, together with the above-mentioned Deputies, or a Provincial Synod; according to the custom of the Country, according to the quality of the Churches Benefices, even by moderating or increasing the Premises, if need be, may and shall be enabled to decree and provide all and singular such matters and things, as shall seem necessary and opportune for the happy advancing this Seminary.

### An Order for the next Session.

**M**oreover, the said most holy Synod of Trent, ordereth the next ensuing Session to be held on the Sixteenth Day of September, in which the Sacrament of Matrimony will be handled, and other matters, which in any wise appertain unto the Doctrine of Faith may be dispatch'd. Also of Provisions of Bishopricks, Dignities, and other Ecclesiastical Benefices, and divers Articles of Reformation.

*The Session was Prorogued untill the XI. Day of November, MD LXIII.*

Session



Session XXIV, Celebrated the Eleventh Day  
of November, MDLXIII. being the Eighth  
held under Pope Pius IV.

*The Doctrine of the Sacrament of Matrimony.*

**T**HE first Parent of Mankind, by the instinct of the Holy Spirit, pronounced the perpetual and indissoluble Tye of Matrimony, when he said, *This is now Bone of my Bones, and Flesh of my Flesh: Therefore shall a Man leave his Father and his Mother, and shall cleave to his Wife, and they twain shall be one Flesh.* Now that by this Bond two only are coupled and joyned together, the Lord Christ hath plainly taught, when rehearsing those last Words, as it were uttered by God; Therefore now they are no more two, but one flesh; and immediately confirmed the soundness of that Tye, pronounced so long before by Adam, in these Words; *What therefore God hath joyned together, let no Man put asunder.*

But the Grace, which should perfect that natural Love, and confirm the indissoluble Union, and sanctifie those that are joyned, Christ himself, the Institutor and compleator of venerable Sacraments, hath by his Passion merited for us, which Paul the Apostle intimateth, saying, *Husbands, Love your Wives, as Christ loved his Church, and gave himself for it;* immediately adding, *This is the great Sacrament; but I say in Christ and in the Church.*

Seeing therefore Matrimony in the Evangelical Law doth excel the ancient Marriages by Grace through Christ, that it is deservedly to be reckoned among the Sacraments of the New Law, has ever been the doctrine of our Holy Fathers, Councils, and the Universal Tradition of the Church; against which the wicked men of this Age raging madly have not only thought amiss of this venerable Sacrament, but after their usual manner, under a pretence of the Gospel, introducing the Liberty of the Flesh, have by Writing and by Word asserted many things quite different from the sense of the Catholick Church, and the approved usage from the times of the Apostles, not without great damage to Christian Believers; whose rashness the Holy General Synod desiring to stop, hath thought good to extirpate the more notorious Heresies and Errors of the aforesaid Schismatics, lest the pernicious contagion draw more after them, decreeing against these Hereticks, and their Errors these following *Anathematisms.*

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*The Canons and Decrees*  
*Of the Sacrament of Matrimony.*

*Can. I.*

**I**F any one shall say, That Matrimony is not truly and properly one of the Seven Sacraments of the Evangelical Law, instituted by Christ our Lord, but invented by Men in the Church, and doth not confer Grace; Let him be Accursed.

*Can. II.*

If any one shall say, That it is lawful for Christians to have many Wives at once; and that this is not forbidden by any divine Law; Let him be Accursed.

*Can. III.*

If any one shall say, That those degrees only of Consanguinity and Affinity, which are expressed in *Leviticus*, may hinder Marriage to be contracted, and nullifie it when made; and that the Church cannot dispense with some of them, or appoint, that many be hinder'd or made null; Let him be Accursed.

*Can. IV.*

If any one shall say, That the Church cannot constitute Impediments for annulling Matrimony, or hath erred in constituting them; Let him be Accursed.

*Can. V.*

If any one shall say, That one of the married persons may dissolve the Bond of Matrimony for Heresy, or troublesome Cohabitation, or voluntary Absence; Let him be Accursed.

*Can. VI.*

If any one shall say, That lawful Matrimony, not consummated, cannot be dissolved by a solemn Religious Vow, of either Party; Let him be Accursed.

*Can. VII.*

If any one shall say, That the Church erreth in teaching according to the Evangelical and Apostolical Doctrine, that the Matrimonial Bond cannot be dissolved by the Adultery of either party; and that both, even the party innocent, who hath not committed Adultery, may not, during the Life of either, contract another Marriage; and that the Man or Woman, who, being Divorced for Adultery, shall Marry another, committeth Adultery; Let him be Accursed.

*Can. VIII.*

If any one shall say, That the Church erreth, when it decreeth, That for many Causes a separation may be made between married persons, for a certain or uncertain time, in respect of Carnal Conjunction, or Cohabitation; Let him be Accursed.

*Can. IX.*

If any one shall say, That Clergy-men in Orders, or professed Regulars, may Marry, and their Marriage be valid, notwithstanding any Ecclesiastical Law, or Vow, and that the contrary is nothing else but a condemning Matrimony; and that all those who find they have not the gift of Chastity, although they have vowed it; may Marry; Let him be Accursed: Seeing that God will not deny that Gift to those that do rightly ask it, nor will suffer us to be tempted above what we are able.

*Can. X.*

Can. X.

If any one shall say, That the state of Matrimony is to be preferred before the state of Virginity, or Cœlibacy; and that it is better and more happy to Marry than to continue in Virginity and Cœlibacy; Let him be Accursed.

Can. XI.

If any one shall say, That the Prohibition of solemnizing Marriages, in certain times of the year, is tyrannical Superstition, drawn from the Superstition of the Heathens; or that shall condemn the Benedictions and other Ceremonies, which the Church useth in them; Let him be Accursed.

Can. XII.

If any one shall say, That Matrimonial Causes do not belong to Ecclesiastical Judges; Let him be Accursed.

*A Decree concerning the Reformation of Matrimony.*

CHAP. I.

**A**Ltho' it is not to be doubted, That clandestine Marriages, made by the free Consent of the Parties, are lawful and true, as long as the Church hath not made them invalid; and therefore they are to be condemn'd as the Holy Synod doth anathematize them, who deny them to be lawful and true; and who falsely affirm, That Marriages contracted without the consent of Parents, are void, and the Parents may annul or confirm them: Nevertheless the Holy Church of God, upon just causes, hath always detested, and prohibited them. And because the Holy Synod seriously considereth, that these Prohibitions, by reason of Men's disobedience, do no good, and that grievous sins arise from the said clandestine Marriages, but especially of those, who having left their former Wife, with whom they had privately contracted, do marry openly and publicly with another, and with her live in perpetual Adultery: To help which Evil, seeing the Church, who judgeth not of hidden things, is not able, except some more efficacious remedy be applied; The Holy Synod therefore, treading in the steps of the *Lateran* Council, celebrated under *Innocent* the Third, doth command, That hereafter, before the Matrimony be contracted, it be publicly denounced in the Church between the solemnizations of Masses, three times on three Festival-days successively, by their own Parish Priest, between whom such Marriage is to be contracted: which Publications being made (if there be found no lawful Impediment) he may proceed to celebrate the Marriage in the face of the Church; where the Parish Priest having asked the Man and the Woman, and heard their mutual consent, shall either say, *I joyn you in Matrimony in the Name of the Father, Son, and Holy Ghost*, or may use other words, according to the received Rite of each Province. But if at any time there shall be a probable suspicion that a Marriage is maliciously impeded and hindered, after so many Publications [or *Biddings of the Banes*] have been made before; Then shall one Publication only be made, and the Marriage shall be celebrated by the Parish Priest in the presence of Two or Three Witnesses.

Furthermore, the said Publications shall be made in the Church before the consummating of the said Marriage, to the end that if any Impediments be found, they may the easilier be discovered; except the Ordinary shall judge it expedient to omit the aforesaid Denunciations, [or Publications] which the Holy Synod refers to his prudence and judgment. Whosoever shall attempt to contract a Marriage without the presence of the Parish Priest, or some other Priest Licensed by the said Parish Priest, or the Ordinary, and two or three witnesses; the Holy Synod declares them altogether incapable of such Marrying, and decrees such like Contracts to be void and null, as by this present Decree it nullifies and makes them of no effect. Moreover it Commands, That the Parish Priest, or any other Priest, who with less number of Witnesses, as also those Witnesses who shall be present at such Contracts without the Parish Priest or some other Priest, as also the persons making such Contracts shall be severely punished, as the Ordinary shall think fit. Further, the said Holy Synod exhorts, That the persons Married do not live together in the same House before the Benediction of the Priest, which is to be received in the Church; and ordains that the Benediction be given by their own Parish Priest, nor may licence be granted to any other Priest to give the aforesaid Benediction, by any but from the said Parish Priest or the Ordinary; any Custom thò time out of mind, (which may rather be called a Corruption) or Privilege to the contrary notwithstanding. But if any Parish Priest, or any other Priest, whether Regular or Secular, althò they may challenge such power to themselves, by any Privilege, thò time out of mind, shall dare to Marry, or bless the married Persons of another Parish, without the licence of the Priest of that Parish, he shall (*ipso jure*) so long remain Suspended, till he shall be Absolved by the Ordinary of that Parish Priest, who ought to have been concerned in the Marriage, and from whom the Benediction was to be received. The Parish Priest shall likewise have a Book, wherein he may write down and register the Names of the married persons, and the day and place of the Matrimonial Contract; which Book he shall carefully keep by him. Lastly, the Holy Synod exhorts those that are to be Married, That before they Contract, or at least three days before the Consummation of the Marriage, they diligently Confess, and piously come to the most Holy Sacrament of the Eucharist. And in case there be any Provinces which use any other laudable Customs and Ceremonies, besides those before mentioned, the Holy Synod earnestly desireth them to keep and retain them. But lest these so wholesome Precepts may lie concealed from the knowledge of any, it commandeth all Ordinaries, That, with all speed possible, they take care this Decree be published to the People, and explained in all and singular the Parish Churches of their respective Diocesses; and that they do this for the first as oft as may be; and afterwards, as often as they shall think expedient. Moreover it Orders, That this Decree be in full force in every Parish after thirty days, to be accounted from the day of its first Publication made in the said Parishes respectively.



## CHAP. II.

**E**Xperience teacheth us, That by reason of the multitude of Prohibitions Marriages are very often contracted in cases prohibited; wherein people do go on either not without great Sin, or the said Marriages are annulled not without great Scandal: The Holy Synod therefore, willing to provide against this Inconvenience, and beginning with the Impediment of spiritual Cognation, doth appoint. That one person only, whether Man or Woman, according to the Institutions of the Holy Canons, do undertake as God-father or God-mother for one in Baptism; between whom and the party Baptized, and the Father and Mother, as also between the Baptizer and the Baptized, and the Parents of the Baptized alone, a spiritual Cognation or Kindred may be contracted. Let the Parish Priest, before he go to confer Baptism, diligently enquire, of those unto whom it shall appertain, what person or persons they have chosen that shall undertake for the baptized Child at the holy Font; and let him admit him or them alone to undertake for it; and register their Names in a Book; and let him inform and teach them what Kindred and Alliance they have contracted; that they may not pretend any ignorance for their Excuse. But if any others, besides the persons designed, shall touch the Baptized, let them by no means contract a spiritual Cognation or Kindred; notwithstanding any Constitutions made to the contrary. If by the fault or neglect of the Parish Priest, it shall be done otherwise, let him be punished at the pleasure of the Ordinary. That Kindred also, which is contracted by Confirmation, shall be restrained to the Confirmer, and the person Confirmed, and his Parents: All impediments of this spiritual Alliance and Kindred between other persons totally laid aside and made void.

## CHAP. III.

**T**HE Impediment of Honesty of publick Justice, when Marriages shall not for any reason be valid and of force, the Holy Synod wholly takes away, and nullifies; but where they shall be valid and effectual, they may not exceed the first Degree; because in degrees farther off, such Prohibition cannot now be observed without Expence.

## CHAP. IV.

**F**urthermore the Holy Synod, induced by these and other most weighty Reasons, restrains that Impediment which is brought in by reason of the Affinity by Fornication, and nullifies the Marriage afterwards made, to those only who are joyned together in the first and second Degree of Kindred. But in Degrees farther off it ordains, That such Affinity shall not take away or annul the Marriage afterwards contracted.

## CHAP.

## CHAP. IV.

**I**F any one within the Degrees prohibited, shall presume wittingly to contract Marriage, let the same be broken and made void, and the person deprived of all hope of obtaining a Dispensation; and let this more especially concern and respect him, who shall not only dare to Contract Marriage, but also to Consummate it. But if any shall do this ignorantly, for that he neglected and omitted the solemnities requisite for Matrimonial Contracts, he shall be subject and lyable to the same punishments; for he is not worthy of experiencing the Clemency and Bounty of the Church, who rashly despised her wholesome Commands. But if, having used the solemnities, it be afterwards known that there was any Impediment, which he was probably ignorant of; then a Dispensation may the more easily be given him, and that *gratis*. In contracting Marriages, a Dispensation may never be given, or very seldom; and then it shall be granted for a just cause, and *gratis*. In the second degree a Dispensation shall never be had, except among great Princes, and for a publick cause.

## CHAP. VI.

**T**HE Holy Synod Decrees, That no Matrimony may be contracted, between a Man that stealeth a Woman, and the Woman so stoln, as long as she is in the power of him that stole her. But if the Woman stoln, being separated from the Raptor, and kept in a safe and free place, shall consent to have him for her Husband; he that stole her may have her for his Wife. Nevertheless, the said Raptor, and all those that assist him with their Counsel, Aid and Favour, shall be (*ipso jure*) Excommunicated, and for ever infamous, and incapable of all Dignity; and if they be Clergy-men, they shall be degraded. Moreover the Man that stole the Woman, whether he marry her or not, shall be bound to give her a handsome Dowry, at the pleasure of the Judge.

## CHAP. VII.

**W**Hereas there are many Vagabonds who having no certain Habitations, wander about, and, being of a wicked disposition, leaving their first Wife, do marry not only one, but very many more Wives, in divers places, during the life of the first Wife: The Holy Synod, desiring to cure this distemper, doth (as a Father) admonish and advise all those whom it doth concern, that they do not easily suffer this sort of wandering people to marry; and exhorts the secular Magistrates to punish them severely: And commands Parish Priests, That they meddle not with such Marriages, except they first make a diligent inquisition, and the matter being brought before the Ordinary, they shall obtain a Licence from him for so doing.

## CHAP.

## CHAP. VIII.

**I**T is a grievous Sin, for Men loosed from the Bonds of Matrimony to have their Concubines; but most dismal of all, and committed in the notorious contempt of this great Sacrament, that married Men also live in this state of Damnation, and dare to maintain and keep them sometimes at home even with their Wives. Wherefore the Holy Synod, to the end it might provide proper and suitable Remedies for this so great an Evil, doth ordain and appoint, That such *Concubinaries* (or Keepers of Concubines) as well unmarried, as married, of what state, dignity and condition soever they be, if after they shall have been admonished thrice by the Ordinary, according to his Duty, they shall not put away their Concubines, and separate themselves from the company and usage of them, they shall be Excommunicated; from which they shall not be Absolved until they really obey the Admonition to them given. But if, having no regard to the Censures, they shall for a year after, still persevere in keeping their Concubines, the Ordinary shall proceed severely against them, according to the quality of the Crime. And the Women, married or unmarried, who publickly and openly live with such Adulterers, and Keepers of Concubines, if being thrice admonished, they shall not submit to and obey such Admonition, the Ordinaries of the places, shall (tho required thereunto by none) pursuant to their Duty, severely punish them according to the measure and heinousness of such their Offence; and, if the Ordinaries shall think fit, they shall be chased out of the Town or Diocese, by the assistance of the secular power if their be need: All other penalties and punishments inflicted on Adulterers, and keepers of Concubines, remaining in their full strength and virtue.

## CHAP. IX.

**T**HE affections and desires of this World do for the most part so blind the Eyes of the Minds of Temporal Lords and Magistrates, that they compel by Threatnings and Punishments, the Men and Women that live under their jurisdiction, especially the Rich, or those that are in hopes and expectation of great Inheritances, to marry against their wills, with those whom they, their Lords or Magistrates, shall appoint and prescribe to them. Wherefore, seeing it is a most wicked and nefarious thing, to violate the Liberty of Matrimony; and that Injustice and Wrongs are done by those, from whom Justice and Right are expected: The Holy Synod chargeth and commandeth all persons, of what degree, dignity and condition soever they be, that upon pain of Excommunication and *Anathemes*, which they incur by so doing, they do not in any wise directly or indirectly compel and force their Subjects, or any others, to Marry; but to let them freely marry, according to their own choice and liking.

## CHAP.

## CHAP. X.

THE Holy Synod Commands, That from the *Advent* of our Lord Jesus Christ to the *Epiphany*, and from *Ash-Wednesday* to the *Octaves of Easter*, inclusively, the ancient Prohibitions of Nuptial Solemnities be by all diligently and carefully observed : But on other times it permits and allows the solemnizations of Nuptials, which the Bishops shall take care, be done with that Modesty and Honesty, as is meet and becoming. For Matrimony is a Sacred Ordinance, and must be handled and used after a holy and pious manner.

*The Decree concerning Reformation.*

THE said most Holy Synod, prosecuting the business of *Reformation*, Decrees that these following Matters be determined and ordered in the present Session.

## CHAP. I.

IF in some degrees or Offices of the Church a provident and watchful Care is to be taken, that nothing be disorderly or preposterous in the House of God, how much more must we labour and study, that no Error be committed in the Choice and Election of him, who is constituted the Head over all degrees. For the state and order of the whole Family of the Lord will droop and totter, if the Head doth not supply that which is required of the Body. Whereupon, altho the Holy Synod hath at other times decreed some things advantageous and profitable for those that are to be advanced to Cathedral and Superior Churches: Yet it judgeth this Office and Charge to be of so considerable a nature, that when it weigheth the Greatness of the matter in the Balance of a due Consideration, no Care can seem sufficient, or Caution too great for the same. Wherefore it ordains, That as soon as any Church shall be vacant, Supplications and Prayers shall be publicly and privately made, and shall be enjoyed by the Chapter throughout the City and Diocess, by which the Clergy and People may be enabled to beg and implore God for a good and able Pastor. But exhorts and admonisheth all and every the persons, who have any Right, upon any account from the Apostolick See, to the Promoting of the superior Clergy, or otherwise shall assist and help the same, having no desire for innovations or adapting things to the present state of the times, That they first and chiefly remember, that they can do or act nothing more conducing to God's Glory, and the Welfare and Salvation of the People, than that they study to promote good Pastors, and those that are fit and proper for the Government of the Church ; and that they, communicating with the sins of others, do mortally sin, if they do not use all diligence to prefer those they shall judge more worthy and profitable for the Church, not guided by Intreaties, or humane Affections, or the suggestions of Pretenders or Flatterers, but by their



their own Demerits; who are likewise born of lawful Matrimony, and whom they know deserving both for Life, Age, and Doctrine, and endowed with such other qualifications, which are required by the Holy Canons, and the Decrees of this Council of *Trent*: And because in taking the grave and fit testimony of good and learned Men, concerning all the aforesaid qualities, an uniform method cannot be used, in all places, by reason of the Variety of Nations, People, Customs and Manners; the Holy Synod commands, That in a Provincial Synod, to be holden by the Metropolitan, a certain proper Form be prescribed to some Places and Provinces, for making Examinations, Inquisitions, or Instructions, to be approved and allowed of by the judgment of his Holiness the Pope of *Rome*, which shall seem most profitable, fit and suitable for the said places: With this Proviso nevertheless, That immediately after such Examination and Inquisition of the person so to be promoted, shall be made and ended; the said Examens shall be reduced into a publick Instrument or Evidence, together with the whole Testimony and Profession of Faith made by such person, to be transmitted with all possible dispatch to his Holiness the Pope of *Rome*; that he the said Pope, having a full knowledge and understanding of the Business and Persons, may the better and more advantageously provide for those Churches, for the good and benefit of the Lord's Flock, if by such Examination and Inquisition made they shall be found fit. Moreover, all Inquisitions, Informations, Testimonies, and Approbations whatsoever of, or concerning the Qualities of the person to be promoted, by whomsoever, tho in the Court of *Rome* it self, had or made, shall, by the Cardinal, who shall propose and report the same in Consistory, and three other Cardinals, be diligently and carefully examined: and the said Report or Proposal shall be strengthened and corroborated by the subscription of the Cardinal (the Reporter) and the other three Cardinals: Wherein every one of the said four Cardinals shall affirm, That they find by a diligent and accurate Enquiry, that the persons to be promoted, are endued with those Qualifications, required by the Law, and this Holy Synod; and do really judge, upon peril of Everlasting Salvation, such persons absolutely fit to be preferred to those Churches. So that the Report being made in one Consistory, to the end that the said Inquisition may the sooner be known, the judgment thereof may be referred to another Consistory; unless his Holiness shall think otherwise convenient. And the said Synod Decrees, That all and singular other things which are required for the Life, Age, Doctrine, and other the Qualifications otherwise appointed in this Holy Synod, of Bishops to be promoted, shall be still observed, in the creation of Cardinals of the Church of *Rome*, tho but Deacons; whom his Holiness the Pope shall assume out of all Nations of Christendom, as far as conveniently he may, and as he shall think them fit. Lastly, the said most Holy Synod, moved by the great Inconveniences of the Church; cannot but remember, That nothing is more necessary for the Church of God, than that his Holiness, according as he is in Duty bound in his Care of the Universal Church, do most especially employ his utmost Circumspection in the assuming and creating to himself Cardinals; and that he prefer and place fit and good Pastors over every Church; and the rather because our Lord Jesus Christ will require the Blood of his

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Flock, which shall perish by their Negligence and evil Government, at the hands of his Pastors.

## CHAP. II.

Provincial Councils, if in any places omitted, shall be renewed, for the Governing Manners, correcting Excesses, composing Controversies, and other things permitted and granted by the Holy Canons. Wherefore the Metropolitans, by themselves, or they being lawfully hindred, the most ancient Suffragan, shall not omit to assemble and call a Synod in their Province, within one Year at least after the ending of this present Council, and afterwards every Three Years at the least, after the *Ottaves of Easter*, or upon some other more convenient time, according to the Custom of the Province: wherein all Bishops and others, who of Right or Custom ought to be present, (excepting those that cannot transfer themselves thither but with danger and hazard) shall be obliged to Convene and Assemble. Nor shall the Bishops of one and the same Province, upon pretence of any Custom or Usage be compell'd and forced for the future to go to their Metropolitan Church. And in like manner the Bishops, who are under the jurisdiction of no Archbishop, may elect any neighbouring Metropolitan, in whose Provincial Synod they ought to be present with others, and observe and cause to be observed those things which shall be therein ordained: Their Exemptions and Privileges in all other things remaining firm and inviolable. Diocesan Synods also shall be celebrated every year; unto which all the Exempt, who, notwithstanding such their Exemption, ought otherwise to be present, nor are subject to General Chapters, shall be obliged to come. Nevertheless, in regard of those Parish and other secular Churches, annexed, they (*viz.* the said Chapters) who have the care of them, whoever they are, shall, and ought to assist and be present at the Synod. But if both the Metropolitans and the Bishops, and others above mentioned shall be negligent and remiss in these matters; they shall incur these Penalties and Punishments, which are established in the holy Canons.

## CHAP. III.

Patriarchs, Primates, Metropolitans, and Bishops, shall not omit or neglect to visit their own respective Diocesses by themselves, or (if they shall be lawfully hindred) by their Vicar General or Visitor; and if they are not able to visit a whole Diocess, by reason of its Largeness and Extent, yet at least the greater part of it every Year; so that in two Years at least the whole may be visited either by themselves or their Visitors. Metropolitans shall not visit the Cathedral Churches, nor the Diocesses of their Suffragans, tho they have made a full Visitation of their own respective Diocesses, except it be for a Cause known and approved in the Provincial Council. Archdeacons also and Deacons and other Inferiors shall henceforth visit those Churches, where they have been hitherto accustomed lawfully to make such Visitation, by themselves alone in person, taking with them a Notary, by the consent of the Bishop. The Visitors also, to be deputed

ted by the Chapter, where the Chapter hath right of Visiting, shall be first approved of by the Bishop: But the Bishop, or, himself being otherwise hindered, his Visitor, shall not be restrained or kept from visiting the same Churches again, after them: To whom they, the said Archdeacons, or their Inferiors, shall be obliged to give an account, within a Month, of their Visitation made, and exhibite the Depositions of Witnesses, and all and every the Acts and Things by them done: Any Custom, tho' time out of mind, Exemptions and Privileges whatsoever to the contrary notwithstanding. However the principal scope and main intent of the said Visitation shall be, to perswade and introduce, by driving out Heresies, the true, sound, and Catholick Doctrine; to maintain and keep up good Manners, and to amend the bad; and by their Exhortations and Admonitions to enflame and quicken the desires of the People after Religion, Peace, and Innocency of Life; and to constitute and ordain other things as the place, time and opportunity shall serve, and as in the Wisdom and Prudence of the Visitors shall be thought convenient for the good and benefit of the Faithful. Which that they may the more easily and happily succeed in, all and every the aforesaid persons shall be admonished, That they embrace all Men with a paternal Charity and Love, and a true Christian Zeal, and therefore that they take care to dispatch their Visitations (yet with a due Reverence and Veneration) with all possible speed, being contented with a modest Equipage and Train. And in the mean while shall be careful, that they be not burthensome and grievous to any for unnecessary Charges; nor shall they or any of theirs, take any thing for Solliciting or Visiting, tho' of Wills for pious uses, over and besides that which of right is due out of holy Relicks or Requests, or in any other respect; nor shall receive any money or reward whatsoever, in what manner soever offered: Any Custom, tho' time out of mind, to the contrary notwithstanding. Excepting nevertheless the frugal and moderate Diet which shall be given to them and theirs, according as the necessity of the time shall require, and no farther. However let it be in the choice of those that are visited, whether they had rather pay that they were formerly accustomed to pay, by a certain Assessment or Tax of Money, or to give the aforesaid Diet; excepting likewise the Right of ancient Convents, with Monasteries or other holy Places, or Churches not Parochial, which shall remain inviolate and untoucht. But in those places, or Provinces, where there is a Custom, that the Visitors do receive neither Diet nor Money, nor any thing else, but all things are done *gratis*; such Custom shall be still there observed. But if any one shall presume (which God forbid) to take any thing more in all the abovesaid Cases; he shall, besides a double Restitution, to be made within a Month, be punished not only with all those penalties and punishments according to the constitution of the General Council of *Lions*, which begins, *Exigit*: but also with all those other punishments as shall be inflicted in a Provincial Synod, at the pleasure of such Synod, without any hope of Pardon. Patrons also shall not in any wise presume to meddle with those things which concern the Administration of Sacraments, or of the Visitation of the Ornaments of the Church, or immoveable Goods, or the Rents of Houses, except that it belongs to them by Institution, or by right of

the Foundation. But the Bishops themselves shall do these things, and take care that the Rents of Houses be laid out and expended for the necessary and profitable uses of the Church, as to them it shall seem most meet.

#### CHAP. IV.

THE Holy Synod desiring the Office and Function of Preaching, which is chiefly incumbent upon Bishops, may the more frequently be exercised for the welfare and Salvation of the Faithful, by accommodating those other Canons for this cause set forth and published by Pope *Paul* the Third, of blessed Memory, to the use of these present times; commands, That they, the Bishops, shall Preach the holy Scriptures, and declare the Law of God, in their own Churches by themselves in person, or (if lawfully hindred) by those whom they shall assume and admit into the Office of Preaching; but in other Churches by the Parish Priests, or if these be otherwise hindred, by others to be deputed by the Bishop, at their charges who are obliged or are wont to do so, either in the City or in what part soever of the Diocese they shall judge fit, at least every Lord's Day, and on solemn Festivals or Holy-Days, but on Fast Days, *Advent*, and *Lent* every Day, or at least thrice a Week, if they shall think needful, or otherwise as often as they shall judge may opportunely and seasonably be done. And the Bishop shall admonish the People, that every one go to their own Parish Church, where that may be conveniently done, to hear the Word of God. But no Secular or Regular shall presume to Preach, nay not in the Churches of their own Orders, against the Bishop's will and leave. And the said Bishops shall likewise take care, That at least on Sundays, and other Festival days, the Children in every Parish be diligently taught by those whose Duty it is, the Rudiments or first Principles of Faith, and Obedience towards God and their Parents; and, if need be, may compel them hereunto by Ecclesiastical Censures: Notwithstanding any Privileges and Customs. As for the rest, those things that were Decreed by *Paul* the Third concerning the Office and Charge of Preaching, shall remain in their full strength and virtue.

#### CHAP. V.

CRiminal Causes, that be of great weight, against Bishops, tho' of Heresie (which God forbid) that deserve either Deposing or Privation, shall be judged and determined by the Pope only. But if a cause be of that nature, that it must be necessarily committed to any out of the Court of *Rome*; it shall be committed to none but to the Metropolitans, or to Bishops, Elested by his Holiness the Pope. But this Commission shall be Special, and Signed by the Pope's own Hand: nor shall this at any time give them any further Power, than to take Information only of the Matter of Fact, and make their Procefs, which they shall immediately transmit to the Pope, reserving the definitive Sentence to his Holiness. All other Decrees hereupon made by *Julius* the Third, (of blessed Memory) as also the Constitution of Pope *Innocent* the Third in a General



neral Council, which begins, *Qualiter & quando*, which this holy Synod at present renews, shall be observed by all. But lesser Criminal Causes of Bishops, shall be judged and determined in the Provincial Council, or by Judges deputed by the said Provincial Council.

## CHAP. VI.

**I**T may and shall be lawful for Bishops to dispense with all their Subjects in all their Irregularities and Suspensions, arising from any secret Offence, except for Wilful Murther; and other things brought to the Court to be controverted; and in any secret cases whatsoever; thò reserved to the Apostolick See, freely to Absolve Delinquents, in the Court of Conscience, in their Diocelles, either by themselves or their Vicars, especially deputed for that purpose; having imposed a wholesome and just Penance. And the same shall be permitted, even in the Crime of Heresie, in the said Court of Conscience, to the Bishops alone, but not to their Vicars.

## CHAP. VII.

**T**O the end that the faithful People may come to receive the Sacraments with greater Reverence, and Devotion of Mind; the holy Synod commands all Bishops; That seeing they are to be administered to the People by themselves in person, they do not only first explain and expound the Power, Virtue and Use of the said Sacraments, according to the Capacity and Understanding of the Receivers; but also, shall see that the same be by every Parish Priest piously and prudently observed, even in the Vulgar Tongue, if need be, and that it may conveniently be done; according to the Form which the holy Synod shall prescribe on every Sacrament, in a Catechism; which the Bishops shall cause to be faithfully translated into the Vulgar Tongue, and to be Expounded to the People by the Parish Priests. And also, that at the times of solemnizing Mass, or celebrating Divine Services, they shall expound some holy Sentences, and Admonitions of Salvation in the said Vulgar Tongue, on every Festival or Solemn Day, and study to implant the same in the hearts of all, and laying aside all vain and unprofitable Questions, to instruct them in the Law of God.

## CHAP. VIII.

**T**HE Apostle adviseth, *That publick Offenders are to be openly punished.* Seeing therefore it is not to be doubted, but that some have committed Crimes and Offences publickly, and before the faces of many, whereby others have been offended and scandalized; it is necessary and requisite that publick condign Penance be enjoined such Offenders according to the measure of the Offence, to the end that by such Testimony and Evidence of his Amendment he may bring back and recal unto a good and vertuous Life, those whom by his Example he had enticed and allured into a vicious and debauch'd Conversation and Manners. However, the Bishop may and shall have power to change this publick kind of Penance

Penance into a secret one, when he shall judge expedient and fit. Moreover, in all Cathedral Churches, where it may handsomly and conveniently be done some Penitentiary with the Union of a Prebendary which shall be next vacant, shall be appointed by the Bishop; which said Penitentiary shall be a Master, Doctor, or Licentiate in Divinity, or the Canon Law, and of the Age of Forty Years, or otherwise found fit according to the Quality of the Place; who while he shall hear Confessions in the Church, shall in the mean time be reckoned and judged as present in the Choir.

### CHAP. IX.

Those Decrees whatsoever, which were made and ordained in the Council held under Pope *Paul* the Third, (of blessed Memory) and of late under our most holy Lord, *Pius* the Fourth, concerning the diligent care is to be used by Ordinaries in their Visitation of Benefices, tho exempt; the same shall be observed in all secular Churches, which are not of any Diocese; to the end they may be visited by the Bishop, whose Cathedral Church is next adjacent, if it may be, otherwise by him who hath once before been elected in the Provincial Synod by the Prelate of that place, as Delegate of the Apostolick See: Any Privileges and Customs whatsoever, tho time out of mind, to the contrary notwithstanding.

### CHAP. X.

Bishops as Delegates of the Apostolick See, for the better keeping the People under their Rule and Jurisdiction, in their Duty and Obedience, in all those matters and things which belong to the Visitation and Correction of the Manners of their Subjects, may and shall have Right, Power and Authority, of ordaining, moderating, punishing and executing, pursuant to the Sanctions of the Canons, all and singular the things which according to their Prudence they shall judge necessary for the Amendment of their Subjects, and the Utility and Benefit of their respective Diocesses: Nor shall any Exemption, Inhibition, Appeal or Complaint, tho made to the Apostolick See, hinder or in any wise suspend the Execution of those things which shall by the said Bishops be commanded, decreed or adjudged in or about those matters, which relate to such Visitations and Correction of Manners.

### CHAP. XI.

Seeing that those Privileges and Exemptions, which are granted to very many under various and different Titles, are known and observed at this day to raise a disturbance in the Jurisdictions of Bishops, and give occasion to the Exempt to lead more loose and dissolute Lives; the holy Synod decrees, That if at any time, upon just, weighty, and as it were necessary Causes, any persons shall be dignified with, and advanced to, the honorary Titles of Protectors, Acolytes, (or Sub-Deacons) Count Palatines, King's Chaplains, or any

any other such like Marks of Honour, in the Court of Rome, or without; as likewise any other persons that are *Oblated*, (i. e. Maimed Souldiers) maintained by, or others in any wise devoted to any Monastery, or that may be understood and taken by and under the Name of Servants in War, Monasteries, Hospitals, Colleges, or by any other Title whatsoever: Nothing notwithstanding shall be reputed and understood to be detracted or diminished from those Privileges of Ordinaries, whereby the above-mentioned persons should be less subject to the said Ordinaries, in those things which the said Synod now hath granted, or hereafter shall grant to them, as Delegates of the Apostolick See, amply and fully in all things, and as to King's Chaplains, according to the Constitution of *Innocent* the Third, which begins, *Cum Capella*: Excepting nevertheless those persons which actually serve in the aforesaid places, or in War, and do reside within their Verge, and in their Houses, or do live under their Obedience; or those that do lawfully and according to its Rules, make profession of the Souldiery, concerning which an *Affidavit* or Certificate must be made to the Ordinary. Notwithstanding any Privileges, tho' of the Religion of *St. John of Jerusalem*, or of any other Military Employment whatsoever. But those Privileges which usually belong to those that reside in the Court of Rome, by virtue of the Constitution of *Engenius*, or of being the menial Servants of Cardinals; the said Exemptions shall not be understood to extend to those who have gotten Ecclesiastical Benefices, for or by reason of such Benefices; but they shall be and remain subject to the Jurisdiction of the Ordinary: Notwithstanding any Inhibitions whatsoever.

## CHAP. XII.

**W**Hereas Dignities, especially in Cathedral Churches, have been instituted and appointed for the preserving and increasing Ecclesiastical Discipline; to the end that those who are preferred and obtain the same, may excel in Piety, and be exemplary for their Sanctity to others, and may aid and assist the Bishops in their Labour and Office; such persons as are called to the said Dignities, shall and ought to be such, as deserve very well, and may be answerable and fit for their Function and Charge. Let none therefore be henceforth promoted to any Dignities whatsoever, which have the Cure of Souls, unless they shall have arrived to the Age of Twenty five Years at least, and having been a Clerk, shall be commended both for Learning necessary for the executing his Office, and also for Integrity of Life and Conversation, according to the Constitution of *Alexander* the Third, published in the Council of *Lancran*, which begins, *Cum in cunctis*. Archdeacons also, who are called the Eyes of the Bishop, shall in all Churches, where it may be, be Masters in Divinity, or Doctors, or Licentiates in the Canon Law. But unto those other Dignities or Parsonages, that are without Cure of Souls, Clerks that are otherwise qualified and able, and not under the Age of Two and twenty Years, shall be chosen and preferred. Moreover they shall take care that those that are promoted to any Benefices whatsoever, with Cure, shall be bound to make a publick profession of their Orthodox Faith, within two Months at least after the

the day of their taking possessions, before the Bishop himself, or if he be hindered, before his Vicar General, or Official; and shall promise and swear that they will continue under the Obedience of the Church of *Rome*: And they shall also see, that those who are advanced to Canonries and Dignities in Cathedral Churches, be obliged to do the same, not only before the Bishop, or his Official, but also in the Chapter: Otherwise all those persons advanced as aforesaid, shall not enjoy their Incomes, nor shall Possession be voted or warranted to them. Nor from henceforth shall any be received to any Dignity, Canonry, or Portion, except he shall have been initiated in that holy Order, which that Dignity, Prebend or Portion doth require; or be of such Age as that he may be initiated within the time limited and appointed by Law, and this holy Synod. And in all Cathedral Churches, all the Canons and Portionaries shall be also of the Order of Priests, Deacons and Sub-deacons. But the Bishop, with the Advice of the Chapter may assign and distribute, as he shall judge fit, how many and whom there ought henceforth to be of every Order: yet so, that one half at least shall be Priests, and the rest Deacons or Sub-deacons. However where there is a more laudable Custom or Usage, that the greatest part, or all be Priests, let it be wholly observed. Moreover the holy Synod exhorts, That in those Provinces where it may conveniently be done, all Dignities, or at least half the Canonries in the Cathedral and famous Collegiate Churches, may be conferred only on Masters, or Doctors, or Licentiates in Divinity, or the Canon Law. Furthermore, It shall not be lawful for any that have gotten any Dignities, Canonries, Prebends or Portions in the said Cathedral or Collegiate Churches by virtue of any Statute or Custom, to be absent from their respective Churches, above three Months in the Year: Excepting and reserving nevertheless the Customs of those Churches, which require a longer time of Service and Attendance: Otherwise every one of them respectively shall for the first Year be deprived of half their Incomes, which by reason of any Prebend and Residence they enjoyed: And if by Negligence any of them commit the same again, they shall be deprived of all the Incomes, which accrued to them that Year; and upon their growing still obstinate and contumacious, shall be proceeded against according to the Constitutions of the holy Canons. Such as shall be present at their appointed times and hours, may receive the daily Distributions; and the rest, without any Collusion or Remission, shall have none, according to the Decree of *Boniface* the Eighth, which begins, *Consuetudinem*: which the holy Synod brings into use again, notwithstanding any Statutes or Customs whatsoever. Every one likewise shall be compelled to perform divine Offices by themselves in person, and not by Substitutes; and to assist and serve the Bishop when he celebrates or exercises any Pontifical Services, and reverently, distinctly, and devoutly to laud and praise the Name of *God*, with Hymns and Spiritual Songs, in the Chaire, being the place appointed and set apart for that purpose. Moreover they shall daily wear a decent and becoming Habit, as well in the Church as without; and abstain from all unlawful Huntings, Fowlings, Balls, Taverns, and Gamings, and be eminent for their Integrity of Conversation and Manners, that they may deservedly be called the *Senate* of the Church. As for those other things  
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which belong to and regard a due Government in Holy and Divine Offices, and for a congruous and suitable Method of Singing and Ordering the Notes in the said Offices, for a certain Rule and Law for coming together and remaining in the Choir, as likewise concerning all the Ministers of the Church, and whatever else shall be necessary in these or any other respects; the Provincial Synod may and shall prescribe to every one a certain Form, according to the Advantage and Profit, Manners or Customs of every respective Province. But in the mean time, the Bishop, with two Canons at least, whereof the one shall be elected by the Bishop, and the other by the Chapter, may provide and take care for such other things, as shall be judged requisite and expedient.

### CHAP. XIII.

**B**ECAUSE many Cathedral Churches are of so slender and poor Revenue, that they in no wise correspond with the Dignity of a Bishop, nor are sufficient to satisfy the Necessities and Exigences of the Churches; the Provincial Council shall summon those together that are concerned, and examine and diligently consider what Churches it would be expedient, by reason of their Poverty and Meanness, to unite to the neighbouring Churches, or augment with new Incomes; and having drawn up certain Instruments, wherein the premises are stated, shall send them to his Holiness the Pope; whereby the Pope being instructed and informed, may, according to his Wisdom, and as he shall judge expedient, unite the poor Churches together, or by some additional Income augment and increase their Revenues. But in the interim, until the matters aforesaid be effectually brought to pass, the Pope may make provision for such Bishops, who stand in need of the Relief of some Revenues, by reason of the Poverty of their respective Dioceses, out of any Benefices, so that they be not Cures, nor Dignities, Canonries, or Prebends, nor Monasteries, that are Regular, or which are subject to General Chapters, and certain Visitors. In Parish Churches also, whose Incomes are so exceeding small, that they are not able to defray their necessary Charges, the Bishop shall take care, if by the Union of Benefices, not Regular, it cannot be done, that either by Assignment of First-Fruits, or Tythes, or by Contributions and Collections of the Parishioners, or by any other way or means he shall think more convenient so much may be gathered together as may competently and handsomely supply the Necessity of the Rector, and his parish. But in all and every Unions, whether for the aforesaid or other Causes to be made, Parish Churches shall not be united to any Monasteries, Abbeys, or Dignities, or Prebends of any Cathedral or Collegiate Church, or to any simple Benefices, Hospitals, or Religious Orders of Soldiers, and those that are united, shall be reviewed by the Ordinaries, according to a Decree formerly made in the said Synod, under *Paul* the Third, of happy Memory, which also in Unions from that time forward shall be justly observed: Notwithstanding any forms of Words whatsoever in them used, and which in these presents may not be sufficiently expressed. Moreover, all and singular the Cathedral Churches, whose Revenues exceed not the sum of One thousand Ducats, and the Parish Churches the sum of a hundred Ducats,

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according to the true yearly value, shall not hereafter be burthened with any Pensions or Reservations of Fruits. Also in those Cities and places, where the Parish Churches have no certain Confines, or Bounds, nor the Rectors of them any proper people to govern, but do promiscuously and indifferently administer the Sacraments to those that desire them; the Holy Synod commands the Bishops, That for the more safe and sure Salvation of the Souls committed to their charge, having distinguished and confined the People into their certain and proper Parishes, they shall assign and appoint to each of them, their perpetual and peculiar Parish Priests, who may take cognizance of them, and from whom alone they shall receive the Sacraments; or they shall provide for them in a more advantageous manner, as the quality of the place shall require. And in those Cities and places, where there are no Parishes, they shall take care that some be erected, as fast as possibly may be: Any Privileges and Customs whatsoever, tho' time out of mind, to the contrary notwithstanding.

#### CHAP. XIV.

**I**T is observable, in many Churches, as well Cathedral as Collegiate and Parochial, through their Constitutions, or by some wicked Custom, That in the Election, Presentation, Nomination, Institution, Confirmation, Collation, or other Provision or Admission unto the Possession of any Cathedral Church or Benefice, of Canonries or Prebends; either part of the Revenues, or certain Conditions for daily Distributions, or Deductions of Fruits, Payments, Promises, or unlawful Compensations and Requitals, or even those things which in some Churches are called *Turnorum Lucra*, are introduced and demanded. The holy Synod detesting and abhorring those practices commands the Bishops, That they suffer not to be done any things of this nature, which are not converted into pious uses; but the persons who shall usurp such practices, shall be declared guilty of the Sin of Simony, and sordid Avarice. And the said Bishops shall take all diligent Cognizance of their Constitutions or Customs aforesaid, touching the same, and excepting those only, which they shall approve as laudible, they shall reject and abolish the rest as scandalous and depraved. And those persons, who shall upon any account commit any thing contrary to the Contents of this present Decree; the holy Synod orders and appoints, That those Penalties and Punishments be inflicted on them, that are set forth against Simoniack Offenders, in the holy Canons, and sundry Constitutions of Popes; all which it renews: Notwithstanding any Statutes, Constitutions and Customs whatsoever, tho' time out of mind, and confirmed by the Apostolical Authority: Of whose cunning Subreption, crafty Procurement, and defect of Intention, the Bishop, as Delegate of the Apostolick See, may take cognizance.

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## CHAP. XV.

**I**N Cathedral and famous Collegiate Churches, where the Prebends and daily Contributions are so ordinary and small, that they are not sufficient for the supporting and maintaining a decent Degree of Canons according to the quality of the place and persons; it may and shall be lawful for the Bishops, together with the consent of the Chapter, to unite to them some simple Benefices, not Regular; or, if by this means they cannot be provided for, they may by suppressing some of them (with the consent of the Patrons, if they are under the Patronage of Lay-men) whose Incomes and Revenues shall be applied to the daily Distributions of the rest of the Prebends, reduce the said simple Benefices to a smaller number: Yet so, that so much remain, as may handsomely serve for the celebrating divine Worship, and be suitable to the Dignity of the Church: Notwithstanding any Constitutions and Privileges, or any general or special Reservation or Affection whatsoever. Nor may the aforesaid Unions or Suppressions be taken away or hindred by any Provisions, tho' by vertue of any Relinquation, or any other Derogations or Suspensions whatsoever.

## CHAP. XVI.

**T**HE Chapter, when the Episcopal See is vacant, where the charge of the receiving the Incomes is lodged in them, may elect one or more faithful and diligent *Oeconomicks*, (i.e. *Stewards of the Household*) who may manage the Care of Ecclesiastical Affairs and Revenues, of which they shall give an account to him to whom it shall appertain. Also the said Chapter shall be strictly obliged to constitute, or being already appointed, to confirm, within eight days after the death of the Bishop, an Officiate, or Vicar, who shall be at least a Doctor, or Licentiate in the Canon Law, as far as may be in other respects fit and able: If it shall otherwise be done, such Deputation shall devolve to the Metropolitan. And if the said Church, whether Metropolitan or Exempt, and the Chapter, as aforesaid, shall be negligent; then the elder Bishop of the Suffragans in the Metropolitan, and the next Bishop in the Exempt, may constitute a fit *Oeconomick*, and Vicar. And the Bishop promoted to the said Vacant Church, may require an account of those things which belong to and concern him, from the said *Oeconomick* and Vicar, and any other Officials and Administrators whatsoever, who were appointed, upon the Vacancy of the See, by the Chapter, or by others in their stead (although they shall be Members of the said Chapter) of their Offices, Jurisdiction, Administration, or any other their Charge whatsoever; and may punish them for having offended or done amiss in their Office or Administration; although the aforesaid Officials, having given their Accounts, have obtained a Discharge and Release from the Chapter, or the Deputies of the same. The Chapter also shall be bound to give an Account to the said Bishop of the Writings belonging to the Church, if any have come to the Chapters hands.

## CHAP. XVII.

SEeing Ecclesiastical Order is perverted, when one Clerk doth occupy and possess the Offices of many, it hath been piously provided in the holy Canons, That no one person ought to be entitled and admitted into Two Churches: And because there are many, who, led by wicked Desires and Affections, deceiving themselves, not *God*, are not ashamed to elude and shift off by divers subtle Arts those things which were well and happily constituted, and to obtain many Benefices together at once: The holy Synod, desiring to restore a due and orderly Discipline in the Government of Churches, doth, by this present Decree ( which it commands to be observed by all persons whatsoever, by what Title or Dignity soever they are distinguished, tho Cardinals ) ordain and appoint, That from henceforth one Ecclesiastical Benefice only shall be conferred on one person: To which, if it be not sufficient for a competent and honest Maintenance for him on whom it is so conferred, one other simple Benefice may be also added; so that they do not both require personal Residence. And these things shall be understood to appertain not only to Cathedral Churches, but also to all other Benefices whatsoever, as well Regular as Secular; of what Title or Quality soever they be, tho in *Commenda*. And those who now have more Parish Churches than one, or have one Cathedral, and another Parish Church; they shall be compelled, notwithstanding any Dispensations and Unions for Life whatsoever, to retain and hold one Cathedral, or one Parish Church only, and to leave and quit the rest within the space of six Months; otherwise, as well the Parish Churches, as all other the Benefices which they have, shall be accounted (*ipso jure*) void, and as void may be freely conferred on other fit persons; nor may those that have formerly obtained those Benefices, with a safe Conscience retain and keep the Incomes or Fruits after the said Time. However the holy Synod desires, That some Provision may be made for supplying the Necessities of those that do resign in some convenient manner, as to the Pope it shall seem best.

## CHAP. XVIII.

IT is highly expedient, for the Salvation of Souls, that they be governed and guided by worthy and able Parish Priests. And to the end this may be carefully and rightly performed, the holy Synod ordains and appoints, That when a Vacancy of a Parish Church ( although the Care of the Church may be said to be incumbent on the Bishop, and may be governed by one or more, even in Patrimonial Churches, or that are called *Receptive* Churches, wherein the Bishop hath been wont to give the Cure of Souls to One or Many, all which persons the Synod commands be obliged to the following Trial and Examination ) shall, by Death, or Resignation happen, either in the Court, or otherwise howsoever, although the said Parish Church be generally or specially reserved and affected, by virtue of any Indulgence or Privilege in favour of the Cardinals, Abbots, or Chapters of the holy Church of *Rome*: The Bishop ought  
 imme-



immediately, upon the knowledge of the Vacancy of the said Church, to constitute and appoint, if need be, a fit Vicar in the same; together with a suitable Assignment of a portion of the Income, at his pleasure; who may sustain the Charges and Burthen of the said Church, until it shall be provided with a Rector. Moreover the Bishop and the Patron, within ten days, or at such other time as the Bishop shall limit and appoint, shall nominate and propose some other fit Clerks for the governing the said Church, before Examiners deputed for that purpose. And it shall nevertheless be free for any other persons also, to set down in writing the Names of such as they know fit for the said Preferment, that afterwards a diligent Inquisition may be made of the Age, Manners and Sufficiency of every of them. And if the Bishop, or Provincial Synod shall think it more convenient, according to the Custom of the Country, they may summon by a publick Edict, those they are pleased to have examined. After the time limited and appointed is past, all such as were noted and set down in writing, shall be examined by the Bishop, or if he be hindred, by his Vicar General, and three other Examiners at the least; to whose Voices (or Votes) whether they be even or odd, the Bishop, or his Vicar may add theirs, as they shall think fit. And such Examiners as aforesaid shall every year be proposed in the Diocesan Synod by the Bishop, or his Vicar, to the number, at least, of six, for the satisfaction of the Synod, and its Approbation. And upon the falling of a Vacancy of any Church, the Bishop shall choose six of them, for the making the Examinations with him. And after, upon any other Vacancy following, he may elect out of the aforesaid six, either the same three, or three others, as he shall like best. And these Examiners, being Masters, Doctors, or Licentiates in Divinity, or the Canon Law, or such other Clerks or Regulars, tho of the Order of the Mendicants, or Seculars, as shall be judged most fit for that purpose, shall swear upon the holy Gospels, that without any humane affection whatsoever, they will duly and faithfully execute and perform their Duty. And they shall be cautious that they receive not any thing, either before or after the Examination, for, or by reason of the same: And if they do otherwise, they, the Receivers as well as the persons the Givers to, shall incur the guilt of Simony; from which they cannot be absolved, but by quitting and leaving those Benefices, which they have heretofore in any manner obtained, and be made incapable of any others for the time to come. And of all these things they shall be obliged to give an account, not only before God, but also before the Provincial Synod, if need be; by whom, if it be found that they have done or committed any thing contrary to their Duty, they may be punished, as shall be judged fit. And after the Examination is ended, they shall declare and report, how many they have judged fit, for Age, Manners, Prudence, Learning, and other Qualifications, proper for the governing the vacant Church; amongst which the Bishop shall elect that person, whom he shall judge the most fit and sufficient; and upon him and no other, the Collation of the Church shall be made by him, to whom it shall belong to confer it. But if the Patronage be Ecclesiastical, and the Institution belongs to the Bishop and no other, then whomsoever the Patron shall judge most worthy amongst those that are approved by the Examiners, he

he shall be obliged to present to the Bishop, to be ordained by him. But when the Ordination is to be made by any other; then the Bishop alone shall elect the most worthy, whom the Patron shall present to him, to whom the Ordination doth appertain. But if the Patronage be Laick, he that shall be presented by the Patron, shall be Examined by the said deputed Examiners as abovesaid, and not admitted, except he be found to be fit. And in all the abovesaid cases, the Church shall make Provision for no other, than One of those that have been Examined as abovesaid, and approved of by the Examiners, according to the abovesaid Rule; nor shall any Devolution or Appeal, tho' made to the Apostolick See, or the Legates, Vice-Legates or Nuncios, Bishops, Metropolitans, Primate or Patriarchs of the said See, hinder, or suspend the Execution of the report of the abovesaid Examiners. Nor shall the Vicar, whom the Bishop hath deputed, or perhaps hereafter shall depute for a time at his own pleasure, unto the vacant Church, be removed from the custody, care and administration of the said Church, until Provision be made, either for him or some other, who shall be elected and approved as abovesaid: Otherwise all Provisions or Ordinations made over and besides the abovesaid form, shall be judged and reckon'd Surreptitious: All Exceptions, Indulgences, Privileges, Preventions, Affections, new Provisions or Indulgences granted to any Univerſities, tho' to a certain Summ, and all other Impediments whatsoever to the contrary of this Decree notwithstanding. Yet if the said Parochial Revenues be so small, that they cannot bear the Charge of all this Examination; or that there is no person that stands in need of such Examination; or that by reason of open Factions or Dissentions, which in some places are found, grievous and lamentable Quarrels and Tumults may be easily stirred up; the Ordinary (if in his own Conscience, with the advice of the Deputies, he shall think it so convenient) may omit this Form, and use any other Examination; observing nevertheless such other matters as are abovemention'd. Moreover it may and shall be lawful for the Provincial Synod, to take care and provide, if it shall judge that there is any thing to be added or taken away in the abovesaid Matters touching the form of Examination.

## CHAP. XIX.

THE Holy Synod Decrees, That Mandates *de Providendo*, and those *Graces*, which are called *Expectative*, shall not any more be granted to any one, even to Colleges, Universities, Senates, or any particular persons, tho' under some Title indulg'd, or for a certain Summ, or under any colour or pretence whatsoever; nor shall it be lawful for any to use them hitherto granted. Nor shall mental Reservations, nor any other *Graces* whatsoever extending to Benefices that shall be vacant, nor Indulgences for Foreign Churches, or Monasteries be granted to any, tho' Cardinals of the holy Church of Rome, and such as have hitherto been granted, shall be reckoned and esteemed null and utterly abrogated.

CHAP.

## CHAP. XX.

ALL Causes, in any manner belonging to the Ecclesiastical Court, even Beneficial causes also, shall in the first instance be heard, and cognizance taken of them before the Ordinaries of the Places, and shall be finally determined within two Years, from the day the suit commenced: Otherwise it shall be free and at the choice of the parties, or either of them, after the expiration of the said limited time, to go to Superior, yet competent, Judges, who shall take the cause, as it then shall stand, into their own Hands, and take care to determine it with all possible dispatch, nor shall it be committed to any other, or the proceedings be stopt: Neither shall Appeals made from them be received by any other Superior whatsoever, or any Commission or Inhibition be issued out, but from the definitive sentence, or from that which shall have the force thereof; and whose grievance cannot be redressed by an Appeal from the definitive Sentence. From these are excepted such Causes, which according to the Sanctions of the holy Canons, are to be handled and treated of by the Apostolick See, or which upon urgent and reasonable cause, the Pope shall think fit, by a special Rescript, under the Signature of his Holiness, and Subscribed by his own Hand, to commit to another's Charge, or to call to himself. Moreover, matrimonial and criminal Causes shall not be left to the Judgment of the Dean, Archdeacon, or other Inferiors, even in their Visitation, but shall be reserved to the Examination and Jurisdiction of the Bishop only; altho any suit, in any instance, doth at that very time depend between the Bishop and Dean, or Archdeacon, or other Inferiors about taking Cognizance of such Causes: Before whom, if the Matrimonial party shall be proved to be poor, they shall not be forced to litigate or debate the same cause out of the Province, neither in the second or third Instance; except the adverse party shall be willing to allow Diet, and bear the charges of the Suit. Legates also, *tho de Latere*, Nuncios, Ecclesiastical Governors, or any others, by virtue of any Faculties or Powers, shall not presume to hinder, or in any wise prevent or disturb the Jurisdiction, not only of Bishops in the aforesaid Causes; but also shall not proceed against any Clerks, or other Ecclesiastical persons, except first required so to do by the Bishop, and in case of his Negligence. All their Processes or Ordinations to the contrary shall be void and of no force, and they shall be bound to make such satisfactions for Damages, as the parties shall lay upon them. Furthermore, if any person shall Appeal in cases permitted by the Law, or shall make complaint of any Grievance, or that shall otherwise have recourse to another Judge, in as much as the limited time of Two Years is elapsed; he shall be oblig'd to bring at his own Charges, the Acts made before the Bishop, unto the Judge of the Appeal; the Bishop having first admonished him, that if he thinks he shall stand in need of any further Instruction in the Cause, he may signify it to the Judge of the Appeal. But if the Appealed shall appear, then he likewise shall be forced to pay proportionable Charges for the Copying the said Acts, if he be willing to make use of them; except it be otherwise provided by the Custom of the place, that this Charge shall wholly belong to the Appellant to pay. Moreover, the  
Notary,

Notary, upon payment of a suitable Fee, shall be bound to give the said Copy of the Acts to the Appellant, as soon as may be, or within a Month at the farthest. Which Notary, if he shall commit any fraud or deceit, in delaying the giving such Copy, he shall be suspended, at the pleasure of the Ordinary, from the Administration of his Office, and shall be forced to pay double the Costs of the suit, to be distributed between the Appellant and the Poor of the Place. And if the Judge himself shall be conscious or partaker of such Impediment, or Hindrance, or shall otherwise withstand the delivery of all such Acts to the Appellant, within the time limited; he shall be obliged to pay double the costs, as aforesaid: Any Privileges, Indulgences, Agreements, (which bind only their Authors) and any other Customs whatsoever to the contrary hereof notwithstanding.

## CHAP. XXI.

THE holy Synod desiring, That no occasion of doubt may at any time hereafter arise, concerning the Decrees it hath set forth and published, it declares that in those words expressed in the Decree, made in the first Session, under our most holy Lord Pius the Fourth, (*viz.*) *Whatsoever the holy Synod shall judge convenient and fit, by the Proposal of the Legates and Presidents, for the mitigating the Calamities of these times, quieting the Controversies about Religion, silencing the Tongues of deceitful Men, correcting the Abuses of depraved Manners, and procuring true and Christian Peace to the Church:*

The meaning of the Synod was, not to change in any respect by the aforesaid Words, the usual manner of handling matters in General Councils, nor to add or detract any thing, besides that which heretofore in the holy Canons, and in the General Synods, hath been constituted and appointed.

### *An Order for the next Session.*

MOREOVER, the said most Holy Synod decrees and appoints, that the next ensuing Session be held on the Fifth Holy-day after the Conception of the Blessed Virgin Mary, which shall be on the Ninth of December next coming, with Power also of Anticipation. In which Session shall be handled the Sixth Article now depending, and the other Matters already exhibited in the Heads of Reformation, and other things relating thereunto. And if it shall be thought opportune and necessary, and the time will give leave, some other Rules and Decrees shall be treated on, as shall in their proper seasons be proposed in the Congregations.

The day of the Session is shortned.

The



The Twenty Fifth Session, begun on the Third, and ended on the Fourth day of *December*, M.D.LXIII. Being the Ninth and last under Pope *Pius IV.*

*The Decree concerning Purgatory.*

**W**Hereas the Catholick Church, directed and guided by the holy Spirit, hath, out of the holy Scriptures, the ancient Traditions of the Fathers, and lately now in this Oecumenical Synod, taught, That there is a Purgatory, and that the Souls therein detained and holden, are assisted and helpt by the Suffrages of the Faithful, but in a more especial manner by the acceptable Sacrifice of the Altar [*the Mass* : ] The holy Synod therefore commands the Bishops, that with all possible Diligence they take care, that this sound Doctrine of Purgatory, delivered by the holy Fathers, and sacred Councils, be believed, held, taught and every where preach'd by Christs Faithful People. And that among the rude and ignorant people all difficult and subtile Questions, and those things that tend not to Edification, and whereby there is no increase of Piety and Godliness, be wholly excluded and omitted in publick Sermons. And that they suffer not uncertain, and unlikely things to be published and discoursed. As likewise those things which tend to any nice Curiosity, or Superstition, or favour of fordid and dishonest Gain, shall be prohibited, as the Scandal and Disreputation of the Faithful. And the Bishops shall take Care, that those Suffrages of the Faithful that are alive, (to wit) the Masses, Prayers, Alms, and other Works of Piety, which are wont to be made for the Dead by the Living, be piously and devoutly performed, according to the Churches Institution : and whatsoever shall be due for such Services, either by last Wills, or from Foundations, or upon any other account, shall be carefully and exactly paid, by the Priests and Ministers of the Church, and such other persons as are bound to pay the same.

*Concerning the Invocation, Worship, and Relicks of the Saints, and holy Images.*

**T**HE holy Synod commands all Bishops and others that have the Charge and Care of Teaching, that according to the Usage of the Catholick and Apostolick Church, received from the primitive times of Christianity, the Consent of the holy Fathers, and Decrees of Councils, they diligently instruct the People, chiefly concerning the Intercession and Invocation of Saints, Honour

of Relicks, and the lawful Use of Images : Teaching them, that the Saints, reigning together with Christ, do offer up their Prayers to God for Men ; That it is good and profitable humbly to invoke them, and to have recourse to their Prayers, help and assistance, for the imploring benefits from God by his Son Jesus Christ our Lord, who is our alone Saviour and Redeemer. But that those, who deny that the Saints, enjoying eternal happiness in Heaven, ought to be invoked ; or who assert, that they do not pray for Men ; and that it is Idolatry to Invoke them to pray for us particularly or singularly ; or that it is repugnant to the Word of God, and contrary to the honour of the *one Mediator* between God and Man, *Jesus Christ* ; that it is a foolish thing, to pray to those that are Reigning in Heaven, either with Heart or Voice ; do entertain wicked and ungodly Thoughts and Opinions.

That the sacred bodies of Holy Martyrs, and others Reigning with Christ, who were the living Members of Christ, and the Temple of the Holy-Ghost, and by him to be raised up unto eternal Life and Glorification, are to be worshipped by the Faithful, for whose sakes God shews many kindneses and benefits to Men : So that they who affirm, that Veneration and Honour are not due to the Relicks of Saints ; or that it is useless or unprofitable to honour them, or any of their holy Monuments or Sepulchres ; and that it is vain to make frequent mention of the Saints, for the obtaining their Aid : Such persons are to be highly condemned, as the Church hath long since, and now also doth condemn them. Moreover, That the Images of Christ, of the Virgin, and of other Saints, ought especially to be had and kept in Churches, and to have due Honour and Veneration given them : Not that it is believed that there is any Divinity or Virtue in them, for which they are to be Worshipped, or that any thing is to be begged from them, or that any Confidence or Trust is to be reposed in Images, as the Heathens heretofore did, who placed their hopes in Idols ; but because the Honour, which is given to them, redounds to the Prototypes, which they represent ; so that by the Images, which we kiss, and before which we uncover the Head, and Prostrate our selves, we worship and adore Christ, and the Saints, whose similitude they bear : As hath been established by Councils, but especially by the Decrees of the second Synod of *Nice*, against the Oppugners or Opposers of Images.

The Bishops also shall diligently Teach and suggest, that by the Histories of the Mysteries of our Redemption, expressed in Pictures, and other Similitudes, the people are instructed and confirmed, in remembring and daily calling to mind the Articles of Faith : As likewise the extraordinary fruit and profit is received from all Holy Images ; not only because the people are admonished of the Benefits and Gifts which are conferred upon them by Christ, but also because the Miracles and wholesome examples of the Saints are set before their eyes, that they may thank God for them, and imitate them in their Lives and Conversations ; and may be stirred up to adore and love God, and exercise and delight in Godliness. But if any one shall teach or believe contrary to these Decrees, let him be accursed.

And if any abuses have crept into those wholesome and pious Observances, the Holy Synod earnestly desires, that they be utterly abolished and taken away ; so that no Images of a false stamp be set up, to give occasion to the rude and ignorant people to fall into dangerous errors. But if at any time it shall happen, that it

shall

shall be expedient for the unlearned vulgar, to have the Histories, and Passages of the Holy Scriptures declared and exprest in Figures; the people shall be taught, that it is not figured by reason of any Divinity, as if it could be seen with bodily eyes, or be exprest by any colours or shape. Moreover, all superstition in the Invocation of Saints, Worshipping of Relicks, and in the holy use of Images shall be taken away, all dishonest and base Gain abolished, and finally all Excess avoided; so that Images shall not be painted and adorned with any lascivious Ornaments; nor shall men abuse themselves with Banquetting and Drunkenness in Celebrating the Festivals of Saints, and vilitation of Relicks; as if Festival days, intended for the Honour of the Saints, should be kept in luxury and wantonness. Lastly, so great is the Diligence and Care the Bishop ought to take about these things, that nothing may appear disorderly or preposterous, or done in a hurly-burly, nothing profane or dishonest, seeing holiness and devoutness becometh the house of God: To the end therefore these things may be the more faithfully and duly observed, the Holy Synod ordains, That it shall be lawful for none, to put, or cause to be put up in any place or Church, though exempt, any unusual Image, except it shall be approved of by the Bishop; nor shall any new Miracles be admitted, or new Relicks received, without the knowledge and approbation of the Bishop; who, as soon as any such thing shall be known abroad, and come to his ears, shall with the counsel and advice of some Divines, and other Godly Men, do whatsoever he shall judge consentaneous and agreeable to Truth and Godliness. But in case any doubtful or difficult Abuse be to be removed, and extirpated, or any weighty question arise about these things; the Bishop, before he determine the controversie, shall expect the Opinion of the Metropolitan, and his Co-Provincial Bishops in the Provincial Council; yet so, that nothing new, or hitherto unusual in the Church be decreed, without the consent of his Holiness, the Pope.

*Concerning Regulars, and Monks.*

The said most Holy Synod, prosecuting the business of the Reformation, hath thought fit to Decree these following things.

## C H A P. I.

**B**Ecause the Holy Synod is not ignorant, how great splendor and advantage doth accrue to the Church, from Monasteries piously founded, and rightly governed; it hath thought (necessary for the more easie, and sooner restoring the ancient and Regular Discipline, where it is fallen and disused, and for its constant preservation and continuance, where it is kept up) to command, as by this present Decree it doth command, That all Regulars, as well Men, as Women, do order and compose their Lives according to the Rules of their Profession, and that especially they faithfully observe those things, which regard the Perfection of their Profession, as Obedience, Poverty, and Chastity, and the other pecu-

liar Vows and Precepts of any Rule and Order respectively belonging to their Effence, and their common Food and Apparel. All care likewise and diligence shall be used by Superiors, as well in the General and Provincial Chapters, as in their Visitations, which they may not omit to make in their proper Seasons, that they do not recede from these things: Seeing it is manifest, that they cannot discharge and release the performing those things, which belong to the substance of a Regular Life. For if those things, which are the Bases and Foundation of all Regular Discipline, be not exactly, kept up and observed, the whole building must of necessity totter and fall to Ruine.

## C H A P. II.

**I**T shall not be lawful for any Regulars, either Men or Women, to hold or possess Goods, moveable, or immoveable as their own, or in the name of the Convent, of what quality soever they, or in what manner soever by them gotten: But the same shall be delivered to the Superior, and be incorporated into the Convent. Nor shall it hereafter be lawful for Superiors to grant immoveable goods to any Regular, so much as for use, Government or *Commendam*. But the Administration of the Goods of Monasteries, or Convents, shall belong only to their Officials; to be removed at the pleasure of the Superiors. And Superiors shall so far permit the use of Moveables, that their houthould-stuff shall be agreeable and suitable to that state of Poverty which they profess; there shall be no superfluity in it, nor any thing denied them that is necessary. But if any one shall be found or convicted that they possess any thing otherwise than is here limited; he shall be deprived for two years of his Active and Passive Voice, and also punished according to the Constitutions of his Rule and Order.

## C H A P. III.

**T**He holy Synod granteth to all Monasteries and Houses, as well of Men, as Women, though *Mendicants*, except the Houses of *Capuchins* of the Order of St. Francis, and of the *Minor Observants*; as also to those to whom it hath been prohibited by their own constitutions; or not granted them by any Apostolical privilege, that hereafter it shall be lawful for them to possess immoveable goods. But if any places shall be spoiled and robbed by the aforesaid persons, to whom it has been permitted by the Apostolical Authority, to possess such like Goods; the said Synod Decrees, that the same be wholly restored to them. And in the aforesaid Monasteries and Houses, as well of Men as Women, possessing or not possessing any moveable Goods, such a number only shall be appointed, and hereafter established and kept, as may be handomely maintained either out of the proper Rents of the Monasteries, or the usual Alms; nor shall such like places be hereafter built, without the License of the Bishop, in whose Diocess they are to be erected, first had and obtained.

CHAP.



## C H A P. IV.

**T**He Holy Synod forbids, that no Regular, without the License of his Superior, upon pretence of Preaching, Reading, or any other pious work, put himself into the service of any Prelate, Prince, University or Society, or of any other person or place whatsoever; nor shall any privilege or power, obtained by others in the like cases, be allowed and granted to him. And if he shall do contrary hereunto, he shall be punished, as a disobedient and refractory person, at the pleasure of his Superior. Nor shall it be lawful for Regulars to depart from their Convents, even upon pretence of going to their Superiors, except they shall be sent for or called to them. And whoever shall be found without the aforesaid Mandate had in writing, such persons shall be punished by the Ordinaries of the places, as Desertors of their Order. And those persons, who are sent to Universities to study, shall dwell in Convents only; otherwise they shall be proceeded against by the Ordinaries.

## C H A P. V.

**T**He holy Synod, renewing the Constitution of *Boniface the Eighth*, which begins, *Periculoso*, commands all Bishops upon pain of the Divine Judgment, and the Eternal Curse, That in all Monasteries that are subject to them, they take care by virtue of their own Authority, but in others by that of the Apostolick See, to restore the Enclosures of the Nuns, where they are violated, and to preserve them where they are inviolated; restraining and correcting all disobedient and gain-saying persons, by Ecclesiastical Censures, or other punishments, without any appeal whatsoever; calling likewise to their assistance the secular power, if need be. To which end the holy Synod exhorteth all Christian Princes, and enjoins all Secular Magistrates, upon pain of Excommunication, (*ipso facto*) to be incurred, to aid and assist them. It shall not be lawful for any Nun to go out of the Monastery, after profession, though it be for a short time, upon any pretence whatsoever, except for some lawful Cause approved of by the Bishop; notwithstanding any Indulgences or Privileges whatsoever. Nor shall any person enter within the Enclosures of the Monastery, what Quality, Condition, Sex or Age whatsoever, upon pain of Excommunication, to be (*ipso facto*) incurred, without the License of the Bishop or Superior, in writing had and obtained. And the Bishop or Superior ought only to give License in necessary Cases, nor may in any wise do it in any other respects, even by virtue of any other Power or Indulgence hitherto granted, or hereafter to be granted. And because the Cloisters of Nuns, Founded without the Walls of Cities or Towns, are exposed to the Prey and Robbery of wicked men, and other evil outrages oftentimes, without any guard; the Bishops and other Superiours shall take care, if it be thought expedient, that the Nuns be brought from those, to the new or ancient Monasteries that are within the Cities, and Towns frequented and resorted to; calling also the Secular Power, if need so require, to their assistance herein. And the said Bishops may compell and force such persons

persons as shall impede and hinder them in so doing, or are disobedient and refractory, in due obedience, by Ecclesiastical Censures.

## C H A P. VI.

**I**N the Election of any Superiors, temporal Abbots and other Officials, Generals and Abbesses, and other Governesses, that all things may be justly, and without any fraud performed: The Holy Synod doth especially and strictly command, That all the aforesaid Officers be, and ought to be, Elected by secret Scrutiny and Votes: Nor shall Provincials, Abbots, Priors, or any other Titulars whatsoever, be constituted for the making such Election, or to supply and fill up the Voices and suffrages of those that are absent. But if any one shall be Elected contrary to the constitution of this Decree, such Election shall be void; and that person, who shall suffer himself to be created a Provincial, Abbot or Prior for this effect, shall thenceforth be incapable of any Religious Office; and the Powers granted to them in this behalf, shall (*eo ipso*) be reckoned as abrogated; and if any other Faculties shall for the future be granted, they shall be esteemed and looked upon as Surreptitious.

## C H A P. VII.

**N**O Abbess, Prioress, or by what other Name she be called, whether Governess, or Superiress, shall be chosen under the Age of Forty years, and who hath led a laudable and commendable Life for the space of Eight years after Profession made. But if any such be not to be found endowed with these Qualifications in the one and the same Monastery; she may be elected out of another of the same Order. And if this also shall seem an Inconvenience to the Superiour, who is to oversee the Election; then one of those of the same Monastery not above the Age of Thirty years, and five years professed, shall be elected, with the consent of the Bishop, or of some other Superiour. But no Woman shall have superiority over two Monasteries. And if any Woman shall in any wise obtain two or more, she shall be forced to hold but one, and resign the rest within six months. After which time so limited, except she shall have resigned, all the said Monasteries shall (*ipso jure*) be vacant. And he that oversees the Election, whether the Bishop, or other Superiour, shall not enter within the Gates of the Monastery, but shall hear and receive the Votes of each and every of the Nuns, at the little Holes, or Windows of their Grates. In other things, the respective Constitutions of every Order and Monastery shall be kept and observed.

## C H A P. VIII.

**T**Hese Monasteries, which are not subject to General Chapters, or Bishops, nor have their ordinary Regular Visitors, but have been usually governed under the immediate protection and direction of the Apostolick See, shall be obliged within one year after the ending of this present Council, and from thenceforth

forth every three years, to reduce themselves into Congregations, according to the form of the Constitution of *Innocent the Third*, in a General Council made; which begins, *In singulis*: and therein to depute some certain Regular persons, who may consider of, and appoint the Manner and Order of erecting the aforesaid Congregations, and of the Ordinances to be observed and executed in them. But if they shall be negligent in these things, it may and shall be lawful for the Metropolitan, in whose Province the aforesaid Monasteries are, as a Delegate of the Apostolick See, to convoke and summons them together for the aforesaid Causes. And if within the Limits and Boundaries of one Province, there be not a sufficient number of such Monasteries for the erecting a Congregation, they shall make one Congregation out of the Monasteries of two or three Provinces. And the General Chapters of such Congregations so constituted, and the Presidents and Visitors by them Elected, shall have the same Authority over the Monasteries of their Congregations, and the Regulars residing in them, as other Presidents and Visitors have in their Orders; and they shall be obliged to visit often the Monasteries of their Congregation, and industriously endeavour their Reformation, and to observe those things which are decreed in the Holy Canons, and in this sacred Council. But if they shall not take care to execute these things, upon the instances of the *Metropolitan*, they shall be subjected to the power of the Bishops, in whose Dioceses the aforesaid places are situate, as Delegates of the Apostolick See.

## CH A P. IX.

**T**HE Monasteries of Nuns, immediately subject to the Apostolick See, tho they be called by the Name of the Chapters of *St. Peter*, or *St. John*, or otherwise howsoever, shall be governed by the Bishops, notwithstanding the claim of any other whatsoever. But those Monasteries which are governed by Deputies of General Chapters, or by any other Regulars, shall be left to continue under their Care and Custody.

## CH A P. X.

**B**ishops, and other Superiors, of the Monasteries of Nuns, shall take a diligent care, that the Nuns in their Constitutions be admonished, that once at least every month they make a Confession of their Sins; receive the most holy Eucharist; that thereby they may fortifie and guard themselves for the vanquishing and subduing of all the Assaults of the Devil. And besides the ordinary Confessor, one other extraordinary shall be given them by the Bishop, or other their Superiors twice or thrice a year, who ought to hear the Confessions of every one. And the holy Synod ordains, that the most holy Sacrament of the Body of Christ shall be kept in the publick Church, and not within the Choire, or Cloysters of the Monastery; Any Indulgence, or Priviledge to the contrary notwithstanding.

CHAP.

## C H A P. XI.

**I**N Monasteries, or Houses, either of Men, or Women, which have the Cure of the Souls of Secular men, besides those, who are of the Family of such Monasteries or places, as well Regular as Secular persons, that exercise such Cure, shall be immediately subject, in those things which concern the said Cure, and the Administration of the Sacraments, unto the Jurisdiction, Visitation and Correction of the Bishop, in whose Diocese they are situated. Nor shall any be there deputed (though to be removed at pleasure) without the consent of the said Bishop, and a previous examination to be made by himself, or his Vicar; except the Monastery of *Clugni*, with its limits, as likewise those Monasteries or places wherein the Abbots, Generals or Heads of Orders have their principal usual Seat or Residence, and such other Monasteries or Houses, wherein the Abbots, or other Superiors of Regulars, have Episcopal and Temporal Jurisdiction over the Parish-priests and Parishioners. Saving and reserving nevertheless the Right of those Bishops, who exercise a greater jurisdiction over the aforesaid places or persons.

## C H A P. XII.

**A**LL Censures and Interdicts, not only such as are issued forth from the Apostolick See, but also such as are promulgated by the Ordinaries at the Command of their Bishop, shall be published and observ'd by the Regulars in their respective Churches. And those Festivals also which the said Bishop shall require to be kept in his Diocese, shall be duly observ'd by all the exempt, tho they be Regulars.

## C H A P. XIII.

**T**HE Bishop shall compose and determine all Controversies about Precedence, which to their great scandal do often arise between Ecclesiastical persons, both Secular and Regular, in their publick processions in Funeral obsequies, and in carrying the Umbrella which covers the Host, and such like occasions. After which determination of the Bishop there shall be no Appeal; any usage or custom to the contrary notwithstanding. And all exempted persons, as well Seculars as Regulars, and all Monks whatsoever that shall be thereunto Summoned, shall be compelled to go to publick Processions; except those only who live always in a strict confinement to their Cloysters without the liberty of going forth.

## C H A P. XIV.

**A** Regular, who residing in any Cloyster and Monastery, and not being subject to the Bishop, shall be guilty of any notorious offence out of the Cloyster, to the scandal of the people, shall at the request of the Bishop, within such time as the Bishop shall limit and appoint, be severely punished by his Superior, and of this his punishment the Bishop shall be certified: Otherwise the Offender



Offender shall be put out of his place, and the Bishop shall punish him, as he thinks fit.

C H A P. XV.

**I**N all Religious Houses, either of Men or Women, no Profession shall be made by any person admitted into the said Houses, before the Age of sixteen years. Nor shall any be admitted to profess themselves of a particular Order, under a full years time of Probation or Tryal, after they have taken the Habit. All Professions made before the age aforesaid, and without a years time of Probation, shall be judged void, and no obligation shall be thereby laid to the observance of any Rule of any Religious Order, nor shall it serve to any other purpose or effect whatsoever.

C H A P. XVI.

**N**O Renunciation or Obligation heretofore made (tho with an Oath, or in favour of any Religious cause or matter whatsoever) shall be of force, and binding, unless it were made with the License of the Bishop, or his Deputy, within two months before the Profession; neither shall it be interpreted or understood to be of any validity unless the Profession immediately follow thereupon.

If it be made in any other manner, tho with the express renouncing of this Favour or Privilege, and that with an Oath, it shall be void and of no effect.

When the time of Probation is over, the Superiours shall admit the Novices whom he finds rightly qualified and fit for it, to the Profession, or else dismiss them from the Monastery. Notwithstanding by all this the Holy Synod doth not intend to alter, innovate, or any ways hinder the Religious of the Society of Jesus from serving God and his Church according to their own pious Constitutions, which are approved and allow'd of by the Holy Apostolick See. But yet no Monastery shall, upon any pretence whatsoever, receive either from the Parents, Kindred or Guardians of any Novices, Men or Women, any of the goods or Estate of the said Novices, before their said Professing; except only necessary food and rayment for the time of their Probation; lest upon this account the said Novices should afterwards be hindered from leaving the Monastery, that the said Monastery hath received the whole, or the greatest part of what they had to maintain them, and if they should go away, they cannot easily recover again what was paid to the said Monastery.

And the Holy Synod doth strictly forbid, upon pain of Excommunication, all persons whatsoever, either to give or to receive any thing otherwise than in manner aforesaid; and doth require, that whatsoever belongs to them be restored to such as quit the Monastery before they have profess'd: All which, that it be duly observ'd, the Bishop, if need be, shall compel by Ecclesiastical censure.

## C H A P. XVII.

**T**He Holy Synod having regard to the Liberty of Virgins, in professing and devoting themselves to God, doth ordain and decree, That if a Virgin be desirous to take upon her the habit of a Nun, she shall not do it till she be Twelve years old. Nor shall she or any other make Profession, before the Bishop, or if he be absent, or otherwise hindred, his Vicar, or some other, at their costs and charges appointed, hath strictly examined, whether she doth it voluntarily, or by constraint, or by Enticement and Perswasion of others, and whether she understands what she is going to do. And if it be found, that 'tis her own free will and intention, and that she has all those Qualifications which the Rule of that Monastery and Order, into which she is, entering doth require; and if it be a place fit for her, it shall be lawful for her freely to profess. The time of whose Professing shall by the Abbess be made known to the Bishop a month before-hand, and if the Abbess doth not certifie or give notice thereof to the Bishop, she shall be suspended by the Bishop for as long a time as he shall think fit.

## C H A P. XVIII.

**T**He Holy Synod doth decree, That all those shall be liable to Excommunication, of whatsoever quality or condition they be, as well Clergy as Laity, Seculars or Regulars, however dignified or distinguished, who shall in any wise compel or force either a Virgin, Widow, or any other Woman whatever, to enter into a Monastery, or to take the Habit of any Religious Order, or to make Profession against their wills, unless in such cases as the Law allows of: and doth also Anathematize all such as shall advise, aid or favour such their unwilling Profession; or that knowing any Woman to have been forc'd into a Monastery, or to take the Habit and make Profession against her will, shall further and promote the same by their Presence, Consent, Authority, or any other way whatsoever.

And doth likewise Anathematize all those who shall without just cause, any ways hinder any holy Virgin, or other Woman, who hath a Desire to take upon her the Vail, and to make Profession. And all those things which were usually done before and at the time of Professing, shall be still observ'd, not only in Monasteries, subject to Bishops, but in all others whatsoever.

Nevertheless, those Women who are commonly called *Penitentes* or *Convertite*, shall be excepted out of the Decrees aforesaid, and the accustomed Orders concerning them shall be henceforth observed.

## C H A P. XIX.

**W**Hatsoever Regular or Religious person shall pretend that he entred into his Order by Compulsion or through Fear, or shall affirm that he was not of full Age when he profess'd, or the like; or would lay aside his Habit upon any pretence whatsoever, or else go away with his Habit without the leave of his Superiour, let him not be hearkned to, nor his Desire granted, unless it be signified

nified within five years after the first day of his Professing; and not then neither, unless he declare his Reasons before his Superiour. But if he lay aside his Habit his own accord, before he hath obtained leave for so doing, let him by no means be admitted to alledge the Cause or Reason of his doing it, whatsoever it be; but let him be compell'd to return to his Monastery, and be punish'd as an Apostate, and in the mean time let him have no Benefit of any Priviledge granted to his Order.

No Regular shall, by vertue of any Faculty or Grant whatsoever, forsake his own Order, to enter into another that is easier to be observ'd. Nor shall any have leave to wear the Habit of their Order secretly, or conceal'd.

## CHAP. XX.

**A** Bbots which are the Heads of Orders, and other Superiours of the said Orders, not subject to Bishops, having a lawful Jurisdiction over other Inferiour Monasteries and Priories, shall according to their Office visit the said Monasteries and Priories that are subject to them, every one in their Place and Order, altho the same be held but in *Commendam*. Those that are subject to the Heads of the several Orders, the Holy Synod declares not to be comprehended in those Decrees, which are elsewhere made concerning the visiting of Monasteries held in *Commendam*. And whoever are the Governours of the Monasteries, belonging to the aforesaid Orders, shall receive the said Visitors, and observe their Orders.

And those very Monasteries, which are the Heads of those Orders, shall be visited according to the Constitutions of the Holy Apostolical See, and every particular Order. And as long as those *Commendams* do continue, the Priors of the Cloysters that have Chapters, the Sub-priors, who exercise Spiritual authority, and are to correct Offenders, shall be appointed by the General Chapters, or the Visitors of their Orders: In all other things, the Priviledges and Grants that have been conferr'd upon the Orders aforesaid, either relating to their Persons, their Houses, or their Constitutions and Laws made by themselves, shall be Ratified and confirm'd, without any Diminution or Alteration.

## CHAP. XXI.

**W** Hereas many Monasteries, Abbeys, Priories, and *Provostships*, through the ill government of those to whom they have been committed, have sustained great losses and damages both in their spiritual and temporal Concerns; The Holy Synod doth earnestly desire to reduce them to such Discipline, as doth become a Monastical life. But the condition of the present time, is so bad, that it is a very difficult matter to effect it, and almost impossible to apply those remedies to all persons, and in all places, which are necessary to accomplish the Reformation so much desir'd. However, that we may omit nothing that can be done on our part, and that better provision may be made for the future against the aforesaid Evils, First we hope his Holiness will out of his own Piety and Prudence take care (so far as the times will permit) that there be plac'd over such

Religious Houses as are held in *Commendam*, and have Chapters of their own, Regulars to govern them, who have themselves made profession of the same Order that the several Houses are of, that so they may give good example to such as are under their Charge. And that all Vacancies in time to come may be supplied with Regulars of approved Virtue and Holyness.

As for those Monasteries which are called the Heads and Chief of the Orders, whether Abbeyes or Priories, the Daughters of those Heads, they who at present hold them in *Commendam* (unless there be some Regular person provided to succeed them) shall be obliged within Six Months next ensuing, solemnly to Profess themselves of those Orders which the Houses they hold are of, or else quit their places; Otherwise the said *Commendam* shall be adjudged lawfully vacant.

And lest any fraud should be used in all or any of the Decrees before mentioned, the Holy Synod doth command, That in making Provision for the said Monasteries the Quality of every Governour shall be named and expressly set down, and any Provision made to the contrary, shall be accounted Surreptitious, and no Possession thereupon given, though of Three years continuance, shall be of force to confirm and make good the said Provision.

## CHAP. XXII.

THE Holy Synod doth Command, that all and every thing contained in the former Decrees, shall be observ'd in all Covents, Monasteries, Colledges, and Houses of Monks of all sorts, and of Regulars, and also of all Holy Virgins and Widows whatsoever, although they live under the Protection of the Knights of *Hierusalem*, or by what name soever they be called, or under what Rule or Constitutions they be, and under the Custody or Government, or any kind of subjection, or annexing, or dependence of any Order of Mendicants, or not Mendicants; or of other Regular Monks or Canons whatsoever; all or any of their Priviledges, under what form of words soever they be granted, and called the great Sea, yea though obtained at the Foundation; and also all Constitutions and Rules though Sworn to be observ'd, and likewise all Customs or Prescriptions, though continued time out of mind, to the contrary notwithstanding.

But if there be any Regulars either Men or Women, who live under a stricter Rule or Statutes (except the power of having goods settled in common) the Holy Synod doth not hereby intend, to remove or hinder them from the observing their own order and manner of Living. And because the Holy Synod is very desirous, that all and singular the premises should be speedily put in Execution, it doth strictly charge and require all Bishops to take care, that they be forthwith observ'd in all Monasteries subject to them, and in all others, that are particularly committed to their Care by the Decrees above mentioned, and in all Abbeyes, and by Generals and all other Superiors of the Orders aforesaid; and if any thing be not put in execution, the Provincial Councils must perform what is left undone through the negligence of the Bishops, and prevent such neglect for the future. And the Provincial and General Chapters or Assemblies of the Regulars; and for want of a General Assembly, the Provincial Councils by a Deputation granted to some of the same Order, shall provide against it.

And



And the Holy Council doth further exhort all Kings, Princes, Commonwealths, and Magistrates, and by virtue of that obedience which they owe to the Holy See, doth command them, to interpose their Assistance and Authority with the aforesaid Bishops, Abbots, and Generals, and all Governours in the putting in execution of the aforementioned Reformation, that without any hindrance or delay, the Premises may be rightly executed, to the Praise and Glory of Almighty God.

*A Decree concerning Reformation.*

## C H A P. I.

**I**T is to be wished that all those who undertake the Office of a Bishop, did rightly understand their duty; and that they would consider that they are not called unto that dignity for their own profit or advantage, for the gaining of Riches, or promoting their Luxury, but unto much Labour and Pains, and care for the Glory of God. For it is not to be doubted, that all other believers are more readily stirred up unto a Religious and Innocent Life, when they see their Guides not to mind the things of the World, but the good of Souls and the Heavenly Country.

Which things the Holy Synod having considered, and knowing they would tend very much toward the restoring of the Ecclesiastical Discipline; it doth exhort all Bishops, That they would bethink themselves, how by their Works and common Actions or behaviour in their Lives (which is as it were a kind of Preaching) they may walk agreeable to their Function; and especially that their Manners may be such, that others may from them fetch examples of Frugality, Modesty, Chastity, and of that which so much recommends us to God, a holy Humility, and Meekness in word and deed: And therefore after the example of our Fore-Fathers in the Council of *Carthage*; the Holy Council doth command, that Bishops be content with a mean Furniture for their Houses, a moderate Provision for their Table, and that they take heed that nothing in their manner of living or house-keeping appear contrary to the holy Institution, and which doth not manifest that simplicity or plainness becoming a Christian, or that zeal for God which they ought always to shew, together with a Contempt of all worldly Vanities; and it doth wholly forbid them to study the enriching of their friends and kindred out of the Revenues of the Church; for even the Apostolical Canons do forbid the giving of the Goods of the Church (pertaining only to God) to any of our Relations. But if they be poor, you may give to them as you do to the poor, but must not for their sake waste or consume the Goods of the Church. Nay further, the Holy Synod doth admonish them, as far as possible, wholly to lay aside all humane affection towards their Brethren, Nephews, or other kindred according to the Flesh, which hath been the occasion of many Evils in the Church.

And those things which have been said concerning Bishops, the Synod doth decree to be observ'd, not only by all those who are in any Ecclesiastical Benefices

fices, either Secular or Regular, according to their respective places, but to extend also to the Cardinals of the holy Roman Church, upon whose Counsel and advice to his Holyness, the administration of the affairs of the Catholick Church doth so much depend; it would seem a wickedness not to have them shine before others in all those eminent Virtues and Holyness of Life, which might deservedly attract the eyes of all that behold their exemplary Conversation.

## C H A P. II.

**T**He Calamity and sad estate of the present times, and the Wickedness of Heresies daily encreasing, do require that nothing should be left undone which may in any wise tend to the Edification of Christian people, and the defence of the Catholick Faith. And therefore the holy Synod doth will and command the Patriarchs, Primates, Arch-bishops, Bishops, and all others which of right and custome ought to be present at any Provincial Council, that at the first Provincial Council which shall be held, after the end of this present Council, they publickly receive all and singular the Decrees which shall be made, defin'd, and ordain'd by this present holy Synod. And they shall also promise and profess true obedience to the Bishop of Rome, and all shall publickly declare their abhorrence of, and denounce an *Anathema* against all those Heresies which have been condemn'd by the Sacred Canons and General Councils, more especially by this present Council. The same also shall they strictly observe, who at any time hereafter are chosen to be Patriarchs, Primates, Arch-bishops or Bishops, in the first Provincial Council that they are at after such their promotion.

And if any one of the persons above-named shall refuse to do what is here ordered (which God forbid) The Bishops that are of the same Province are bound upon pain of the divine displeasure, to give notice thereof unto his Holiness the Bishop of Rome; and in the interim wholly to avoid the company of, or to have to do with the Party so offending. And all others who are at present, or shall hereafter be Beneficed, and ought to meet at the Synod of their Dioceses, shall do and observe what is above-mentioned, in that Synod that shall be first kept in the said Dioceses. And if they refuse so to do, they shall be punish'd according to the Sacred Canons in that case provided. Furthermore, it is appointed that all those to whom the Government of Visiting or Reforming of Universities and places of Studies general doth belong or appertain, shall diligently take care that all the Canons and Decrees of the holy Synod be by the said Universities intirely received. And all Masters, Doctors, and others in the said Universities shall teach and interpret all things pertaining to the Catholick Faith, according to the Rule and Direction of the said Canons and Decrees. And shall bind themselves by solemn Oath, at the beginning of every year, to the observance of these Injunctions and Ordinances. And if any other things in the said Universities do need amendment and Reformation, they shall be reform'd and regulated by those who have power so to do, to the advancement of true Religion, and of Ecclesiastical Discipline. But those Universities which are under the immediate protection and visiting of the Pope, these his Holiness will take care to have visited

sited and reformed by his Delegates, or such as he shall appoint in the manner aforesaid, or as they shall think most convenient and necessary.

### C H A P. III.

**A**Lthough the Sword of Excommunication be the very Sinews or chief support of Ecclesiastical Discipline, and very wholesome and necessary for the keeping of People in their Obedience and Duty, yet is it to be made use of with great Caution and Circumspection; since Experience teacheth us, that if it be us'd indiscreetly, or for light and trivial matters, it is rather despis'd than fear'd, and, instead of saving, destroys. And therefore those Excommunications which after admonitions are commonly issued forth to make discovery (as they term it) of things that are lost or stoln away, shall be denounced by none but the Bishop himself; and not then neither but upon an extraordinary occasion, and mature deliberation and diligent examination of the Cause, for which he pronounceth that Excommunication. Nor shall he be induced to grant the said Excommunication by the perswasion of any Secular person or Magistrate whatsoever. But it shall be wholly done according to the Bishops own Pleasure and Conscience, whenever he thinketh fit to decree the same, as the matter, place, persons or times do require.

But in Judicial Causes the holy Synod commandeth all Judges Ecclesiastical, of whatsoever Quality they be, that whensoever any Execution, Real or Personal, in any part of their Judicature is to be made by them, according to the power and authority belonging to them, they shall wholly forbear both in their Process and Decrees, to use any Ecclesiastical Censures or Interdicts. But it shall be lawful for them, if they think fit, to proceed against all sorts of Lay persons, by pecuniary Mulcts, in any Civil causes in any wise appertaining to the Ecclesiastical Courts. Which pecuniary mulcts shall be by the Judge, who impos'd, assign'd and appointed them, be given to some Religious House, in the place where they are levied, and these mulcts shall be raised, by making a distress upon the goods of the Offender, or arresting their persons (either by the Officers of their own Court or by any other) or by depriving them of their Benefices, and such like remedies at Law.

But if no execution can this way be made, either upon the person or goods of Offenders, and that they continue contumacious and obstinate against the Judge then may he punish them by Excommunication as he thinks fit, besides the other Penalties which he inflicts upon them.

In Criminal Causes also where an Execution can be made either upon the Goods or Person of the Offender as aforesaid, there the Judge shall forbear all other Censures; But if that Execution cannot easily be made, the Judge may make use of the spiritual Sword against the Offenders. But yet if the quality of the Offence so require, let it be after his being twice Summoned to appear by a Citation. And it is impious for any Secular Magistrate whatsoever to hinder an Ecclesiastical Judge from Excommunicating any person, and to command him to recall the Excommunication when issued forth, upon pretence that the contents  
of

this present Decree are not duely observ'd, since the knowledge of these things doth not belong to Secular Persons but Ecclesiastick.

But if any person that is Excommunicated doth not after lawful notice and warning gave him, repent himself of his Offences, he shall not only be refus'd admission to the Sacrament and to the fellowship of the Faithful; but if he continue in his obstinacy for the space of a Year under the Censures of the Church, the Judge may proceed against him upon suspicion of his being an Heretick.

#### CHAP. IV.

**I**T often times falleth out in some certain Churches, that so great a number of Masses are requir'd to be said according to the different Gifts of Persons deceased, left for that purpose, that it is not possible for the Priests to say them all upon those particular days which their Executors have appointed; or else the Alms left for the saying the said Masses is so small, that it is not easie to find any one who will undertake to do it; and hereby the pious Intentions and last Will of the Deceased are frustrated, and *the Consciencés of such as are concern'd in those affairs are troubled.* The Holy Synod being desirous that whatsoever is left for pious uses, should be more fully and profitably employed, doth give power unto Bishops, that they in their Diocesan Synod, and to Abbots and Generals of the Orders, that they in their General Chapters or Assemblies, may after due examination of things, determine in these matters what they Judge in their consciences fit to be done in the Churches aforesaid, which need this provision, so far as they shall think it most conducing to the Honour and Worship of God and the benefit of those Churches; and yet so as that still there may be a Commemoration of the parties deceased, who for the Salvation, Health, or good of their Souls, left those Legacies for pious uses.

#### CHAP. V.

**R**eaſon requires, that from those things that are well constituted and settled, nothing should be taken away or diminished, by any contrary Constitutions. Seeing therefore that from the very first erecting and founding of some Benefices, or by some other Constitutions, certain Conditions or Qualifications are requir'd whether they be certain charges impos'd upon them at the time of bestowing those Benefices, or in any other disposal of them, let none of those Conditions be altered or abolished. The same shall be observed in all Prebends belonging to Divines, Masters, Doctors, or Priests, Deacons, and Sub-deacons, whensoever they are so settled, that so nothing may be taken away in any Provision that is made from the Original Qualities and Ordinances thereunto belonging, otherwise the Provision shall be accounted Surreptitious.



CHAP. VI.

THE holy Synod doth ordain, That in all Cathedral and Collegiat Churches the Decree of Pope Paul the Third of happy memory, which begins *Capitula Cathedralium*, shall be duly observed; not only when the Bishop visits, but as often as he prosecutes any one *ex officio*, or at the request of another, according to the contents of the said Decree. But whenever he prosecutes any out of the time of his Visitation, the following Decrees shall take place; namely, That the Chapter shall at the beginning of every year choose two of their Chapter, by whose Counsel and consent the Bishop, or his Vicar, shall be bound to proceed as well in forming the process as in all other Acts, unto the end of the Cause inclusively; but yet in the presence of the Bishops, Secretary, and in his House, or accustomed place of trying Causes.

And what one of them doth, shall be accounted as if done by both: the other may attend and joyn with the Bishop. But if both of them differ from the Bishops opinion in any Act, whether in an Interlocutory or definitive Sense; then shall the Bishop and they choose a third person for Umpire, within six days after. And if they also disagree in the choice of a third person, the choice of him shall devolve unto the next adjoining Bishop. And the article or point in which they differ'd shall be determin'd, according to that opinion which the said third person agrees in; otherwise the Process, and what follows thereupon, shall be void and of no effect in Law.

Nevertheless, in Crimes of *Incontinency*, whereof there is mention made in the Decree concerning *Concubinarie*s, and in such like more heinous offences, which require a deposing, or a degrading of the Offender, where there is cause to fear his escaping, or flying away, that Justice may not be shifted off, and avoided, and there is therefore a necessity of detaining or keeping the Offender in hold; the Bishop alone may at the beginning proceed against him, by receiving a brief information of his Offence, and keeping him in custody, as need requires.

In all other things the Order aforesaid shall be duly observed.

And in all cases care is to be taken to keep Offenders in a fit place, according to the Nature of their offence, and the Quality of their Persons.

Furthermore, that Honour and Respect shall be given unto Bishops in all places where they come, which is agreeable to their Character and Dignity, and they shall have the first Seat and Place which they themselves make choice of in any Quire, Chapter, Processions and other publick Acts: And they shall have also the chief power and authority, in ordaining what is to be done in the places aforesaid; and if they propose any thing to be consider'd of by the Canons and Prebends, it shall be done as they desire, if it be not a thing that tends only to their particular advantage, or the benefit only of such as belong to them. The Bishops shall call the Chapters, demanding their Votes, and determine accordingly; but in the absence of the Bishop it shall be wholly done by those of the Chapter, to whom of right or custom it appertains, and the Bishops Vicars shall not be admitted to do it.

In all other things the Jurisdiction and power of the Chapter, if there be any belonging to them, and the management of their Estates and Revenues, as a Chapter, shall be left to them wholly, without being meddled with by the Bishop.

But all such as are not Dignitaries nor of any Chapter, shall in matters Ecclesiastical be subject to the Bishop; any Priviledges (as is aforesaid) although the same be granted at their foundation, and all customs, though they have continued time out of mind, and all Decrees, Oaths, and Agreements (which do only bind the makers of them) to the contrary notwithstanding; except such priviledges as have been granted to the Universities, or places of general Studies, or to the Students belonging to them. Neither shall all or any of the Decrees aforesaid, take place or be of force in those Churches, wherein the Bishops or their Vicars have by their first Constitutions, or by some Priviledges, granted to them, or by Customs or Agreements heretofore made, or by any other right, have a greater Power, Authority and Jurisdiction, than is contained in this present Decree: From which Churches 'tis not the design of the Holy Synod to take any thing away, or abridge their just Rights and Priviledges.

## CHAP. VII.

**W**Hereas those things in Ecclesiastical Benefices, which have any shew of being an Hereditary possession, are not to be suffer'd according to the Canons of the holy Church, and are repugnant to the Decrees of the holy Fathers: No Access or Regress to any Ecclesiastical Benefice whatsoever (although by consent) shall be granted to any one, and those which have been heretofore granted, shall neither be extended nor transferr'd. And this Decree shall be of force in all Ecclesiastical Benefices whatsoever, and in all Cathedral Churches, and among all manner of Persons, Cardinals not excepted; the same shall be also observ'd in all Coadjutories, where there is a succession joyn'd to them, that none may henceforth be allow'd of in any Ecclesiastical Benefices whatsoever. But if at any time the urgent necessities or evident advantage of the Cathedral Church or Monastery, do require a Coadjutor or Assistant to the Bishop, he shall by no means have the succession granted him, unless the business be first made known to his Holiness, and by him be fully examin'd; and it be manifest that the person who is to succeed, hath all those Qualifications in him, which of right, and by the Decrees of this Holy Synod, are required of all Bishops and Prelates. Otherwise the grants thereupon made shall be adjudg'd surreptitious, and void.

## CHAP. VIII.

**T**He Holy Synod doth exhort all persons whatsoever, who shall be possess'd of Ecclesiastical Benefices, Secular or Regular, to accustom themselves to perform the duty of Hospitality, which is so often recommended by the Holy Fathers; and this they should do with all possible chearfulness and liberality, so far as their Ability will give leave; remembering that they who love Hospitality,

Hospitality, do often receive Christ in the strangers they entertain. As for those who have in their Possession the places commonly called Hospitals, or any other places of Piety, particularly appointed for the use of Strangers or Travelling Persons, and of such as are sick and weak, or aged and very poor, either in *Commendam* or to govern them, or by any other Title, or lastly as being united to their Churches; or if the Parochial Churches should chance to be united to the Hospitals, or turned into Hospitals, and the Government of them granted to such as were the Founders or Donor of them: The Holy Synod doth enjoin all these, to discharge and perform what they undertake, keeping up that Hospitality which they ought out of the Revenues appointed for that purpose: According to the Decree of the Council of *Vienna*, which hath been elsewhere renewed in this same Synod under *Paul* the Third, of happy memory, which Decree begins with these words, *Quia Contingit*. But if these Hospitals were first design'd only for the receiving or entertaining of some certain sort of strangers or infirm persons, or the like; and in the place where such Hospitals are, no such persons, or but very few are there to be found: The Holy Synod doth further Command, that the Revenues belonging to the said Hospitals be converted to some other pious use, as near the intention of the Donor, or first Founder of them, as can be, and for the place and time more profitable and beneficial, according as the Ordinary with two of the Chapter who are skilled in such affairs, to be by him chosen, shall think most expedient; unless there was provision made at the time of their being Founded, for what might happen of this kind: In which case the Bishop shall take care that what was so appointed, be fulfilled: Or if that cannot be, he shall (as is aforesaid) order it as well as he can to the best advantage. And therefore if all those before mentioned, and all others, of whatsoever Order or Religious House or Dignity they be of, although Laymen, who have the Government of Hospitals, but are not subject to the Regulars, where the usage of Regulars is in force, being admonished by the Ordinary of the Duty of Hospitality, and having all things necessary for the maintaining of it, do yet in reality leave it off; they may be thereunto compelled, not only by Ecclesiastical Censures, but by other Remedies in Law, and shall be also put out of the Government of the said Hospitals for ever, and others put into their places, by those who have the power to do it. And the said persons that are put out, are nevertheless bound in conscience to make restitution of the profits which they have receiv'd, contrary to the first intent and design of the said Hospitals, for which no discharge, release or composition should be allowed. And the Rule or Government of any such like places, shall not henceforwards be given to one and the same person longer then for three years, unless it be otherwise ordered in the Statutes of the Foundation. All Agreements, Exemptions and Customs, though beyond the memory of man, and all Privileges and Indulgences whatsoever, as is aforesaid, to the contrary notwithstanding.

## C H A P. IX.

**A**S it is not just to take away the Lawful Rights of the Patrons, or to violate the Wills of the Faithful in their settling of Benefices, so also it is not to be suffer'd, that upon this pretence Ecclesiastical Benefices should be brought under subjection, as is by many imprudently done. And therefore that a right course may be observ'd in all, the Holy Synod doth Decree, That the Title of the *Jus Patronatus*, or Patronage, shall be shewed from the Foundation, or first Donation, out of some authentick Record, or otherwise as by Law is requir'd. Whether it hath continued by many Presentations for a long time beyond the memory of man, and such other ways as the Law doth appoint. But in those Persons or Communities, wherein that Right is for the most part wont to be suppos'd or presum'd from a long usage or practice, a fuller and more exact Proof shall be requir'd to the setting forth a true Title. Nor shall the Proof of its being time out of mind help them any further, than as the Presentation (besides all other things requisite to make good the said Proof) can be prov'd by authentick Records, to have been continued for the space of Fifty years at least, and that they all took effect. All other Patronages in Benefices, as well Secular as Regular, whether Parochial or Dignities, or whatsoever Benefices they be, in Cathedral or Collegiat Churches, or whether they be Licenses, and Priviledges granted as well against the power of the Patrons, as for any other right whatsoever of haming, choosing, and presenting unto the said Benefices, whenever they became vacant, (except such Patronages, as appertain to Cathedral Churches, and also except those that do belong to the Emperor, and Kings, or such as have Regal Power, and other Supreme Princes, having Imperial Authority in their own Dominions, and whatsoever are granted in favour of General studies) shall be wholly abrogated and made void, together with the Possession thereupon given to any person whatsoever. And such Benefices as these may be conferr'd upon others, as if they were void, and the Provisions that are made shall be of full force and virtue. Moreover, it shall be lawful for the Bishop, to refuse all such as are presented by the Patrons, if they are not fit to be admitted.

But if the Institution belong to *Inferior persons*, they may be examined by the Bishop according to the Decrees, that are elsewhere made by this Holy Synod: Otherwise the Institution that is given by Inferiors shall be void and of no effect. And the Patrons of Benefices, of what Order or Dignity soever they be, though Societies, Universities, or Colledges of *Clergy-men* or *Lay-men*, shall upon no cause or pretence whatsoever, ~~concern~~ themselves in the Receiving the Profits, Rents, or Revenues of any Benefices whatsoever, although they were truly invested in the Right of Patronage, from the very first Founding and Endowing of them; but they shall freely leave them to be disposed of by the Rector or Beneficiary, any custom whatsoever to the contrary notwithstanding. Neither shall they presume to transfer the said Right of Presentation upon others, under pretence of selling it, or upon any other title whatsoever, contrary to the Canonical Laws. Whosoever doth otherwise, shall be liable to Excommunication, and



and the being Interdicted, and deprived of the said Right of Presentation upon that very account.

Moreover the Augmentations that are made unto Churches subject to *Jus Patronatus*, (tho of Lay-men) by uniting of free Benefices together, whether they be Parish Churches or any other Benefices whatsoever, even such as are simple, or else Dignities, or belonging to some Hospital, they shall be so ordered and settled, that the free Benefices shall be of the same nature with those to which they are annexed, and continue under the same Right of Patronage.

If these have not hitherto fully taken effect, or shall be hereafter made at the Request of any, by what Authority soever they are granted, though it be by the Apostolical See; let them together with the uniting of them, be accounted as surreptitiously obtain'd, what form of words or derogations soever they are put in shall wholly cease; but the Benefices themselves that are united, when they are void, shall be freely bestowed as they were in times past. But their Augmentations which have been made within Forty Years last past, and (have gotten a full effective Incorporation) or may yet by the Ordinaries as Delegates of the Apostolick See, be receiv'd and examined into, and those which they find to have been surreptitiously or fraudulently obtain'd, shall be declared void, and the Benefices themselves be divided and conferr'd upon others: In like manner, whatsoever Patronages in Churches or in any other Benefices, and even in Dignities before free, if gotten within Forty Years last past, and whatsoever shall be obtain'd for the future, either by the addition of some new endowment, or by the new building, or any like means, though it be done by the Authority of the Apostolick See, they shall be diligently lookt into by the same Ordinaries as Delegates, as is aforesaid, and those shall in no wise be hindred from doing it, by the Faculties or Priviledges of any one. And whatsoever they find not to have been lawfully settled, upon some evident want thereof, in the Church Benefice or Dignity, they shall wholly revoke it, and bring back the Benefices of that Nature without the damage of the present Incumbents, restoring that to the Patrons which was given by them to that purpose, into that condition of Freedom they were formerly in; any Priviledges, Constitutions or Customs, though beyond the memory of man, to the contrary notwithstanding.

## CHAPTER X.

**F**Orasmuch as by reason of the malicious suggestion of Clients or Suiters, and sometimes by reason of the distance of places, the knowledge of those persons to whose management Causes are intrusted, cannot easily be had; and hence sometimes Causes are delegated to such Judges as are not altogether fit to determine the same: The Holy Synod hath appointed, that in every Provincial or Diocesan Synod, some persons who are fitly qualified, according to the constitution of *Boniface* the Eighth, which begins *Statutum*, shall be appointed for that purpose; that Ecclesiastical and Spiritual Causes, and such as pertain to the Ecclesiastical Court, may be henceforth assigned to be determin'd, severally by them as well as by the Ordinaries of the Place. And if any one of those that are appointed happen to dye, the Ordinary of the place, with the advice of the Chapter, shall

shall appoint another in his stead to continue till the next Provincial or Dioceſan Synod. So that every Dioceſs ſhall have at leaſt four or more approved perſons, and qualified as aboveſaid, to whom cauſes of that Nature ſhall be aſſign'd by every Legat or Nuncio, and even by the Apoſtolick See it ſelf: Otherwiſe after any Deputation that is made, which the Biſhops ſhall forthwith tranſmit to his Holineſs, any delegations whatſoever which are made of other Judges, than thoſe made by the Biſhops, ſhall be adjudged Surreptitious. And the holy Synod doth exhort as well Ordinaries as all other Judges whatſoever, that they henceforth diligently endeavour, to determine all Cauſes with as much ſpeed as poſſibly they can, and to hinder as much as in them lies thoſe Tricks or Knaveries which Suitors, Clients, or ſuch as go to Law do commonly uſe, either in the carrying on their Suit, or in putting off any part of the Judges Sentence or Lawful proceeding, either by fixing a ſet time for the ending of it, or by ſome other convenient way.

## C H A P. XI.

**I**T is uſually a very great Prejudice to Churches when the Revenues that belong to them are for the lucre of ready money farmed out to others, to the diſadvantage of ſuch as ſucceed in the ſaid Churches. And therefore all ſuch farmings out, if done upon the account of ſome moneys paid in hand, ſhall not be adjudged good, being to the prejudice of the Succeſſors, any Indulgence or Privilege to the contrary notwithstanding; nor ſhall ſuch bargains be confirmed either in the Court of *Rome*, or elſewhere. Neither ſhall it be lawful to let out any Eccleſiaſtick Jurisdiction, or the Power of naming or deputing Vicars in Spiritual matters; Nor ſhall ſuch as have taken thoſe Jurdictions execute the ſame, either by themſelves or any other. All Grants, that are made in any other manner, though by the Apoſtolick See, ſhall be deemed ſurreptitious. And thoſe farmings out of Eccleſiaſtick Revenues, which have been confirmed by the Apoſtolick See, the holy Synod doth decree to be null and of no force, if they have been done within thirty years laſt paſt, either for a long time, as they call it, or as in ſome places they are granted for nine and twenty, or nine and forty years. And the Provincial Synod, or ſuch as they ſhall appoint, ſhall adjudge them to be contracted or agreed upon contrary to the Canons of Holy Church.

## C H A P. XII.

**T**hey are not to be ſuffer'd, who by divers artiſices endeavour to take away or diminiſh thoſe Tythes which belong to any Churches; or who preſume to ſeize upon thoſe Tythes which others are to pay, and convert them to their own profit; for the paying of Tythes is a debt due to God. And whoſoever does not pay Tythes themſelves, or hinder others from paying them, they uſurp that which is none of their own, but anothers right. Wherefore the Holy Synod doth ſtrictly require all perſons of whatſoever quality or condition they be, to whom it belongs to pay Tythes, that they henceforth intirely pay the ſaid Tythes, which they are bound to pay according to Law, to thoſe Cathedral or other Churches

Churches or Persons whatsoever, to whom they Legally belong: And all such persons as either themselves do withhold, or hinder others from paying their Tythes, shall be Excommunicated, and not be absolv'd from this their Offence till they have made a full Restitution for the same. And the Synod doth farther exhort all and every person whatsoever, out of that Christian Charity, and Duty which they owe unto their Pastors, that they would not think much, out of those good things that are given them by God, bountifully to relieve those Bishops and Parish-Priests whose Churches are but poor and mean, to the Glory of God, and keeping up the dignity of their Pastors who watch for their Souls.

### CHAP. XIII.

THE Holy Synod doth Decree, That in what places soever there hath been usually paid for forty years past a *Quarta*, as they call it, of Funerals, unto the Cathedral or Parish Church, and afterward by any Priviledge whatever hath been granted to other Monasteries, Hospitals, or any places of Piety whatsoever; the same shall hereafter be paid according to the just Right, and by the same proportion as it usually was, unto the said Cathedral and Parochial Church; all Grants, Favours, Priviledges, although named the *Mare Magnum*, or any other whatsoever, to the contrary notwithstanding.

### CHAP. XIV.

HOW base it is, and unbecoming the very name of Clergy-men, who have devoted themselves to the Worship, and Service of God, to live in the filth of Uncleanness, and Whoredome, the thing it self doth testify to the great scandal of the Faithful, and the dishonour of the Clerical Order. And therefore that the Ministers of the Church, may be reduced to that Continency and Purity of life which becomes them, and that the people may hence learn to reverence them the more, when they know the honest lives that they lead: The holy Synod doth forbid all Clergymen whatsoever, to keep any Concubines or other Women, of whom there may be the least suspicion, either in their Houses or any where else, or so much as to have any Conversation with them at all, and if they do the contrary, they shall be punished according to the Canons and Statutes of the Church in that case provided. And if when they are admonish'd by their Superiours, they will not keep from those Women, they shall *ipso facto* be depriv'd of the third part of their Profits, Obventions, and Revenues of their Benefices and Pensions whatsoever they be; which said third part shall be employ'd to the building of the Church, or to some other place of Devotion. But if they still persist in their Offence, either with the same or any other Woman, thereupon they shall lose all the Profits, and advantages of their Benefices, and their Pensions, which shall be bestowed upon the places aforesaid, and shall moreover be suspended from having any thing to do with their Benefices; or from supplying their Cures, as long as the Ordinary, though as a Delegate of the Apostolick See, shall think fit; and if when they are thus suspended they do not put away their Women, but do still keep company with them; then shall they for ever be depriv'd

of

of all Ecclesiastical Benefices, Dividends, Offices and Pensions whatsoever, and be for the future made incapable and unworthy of all Preferments, Dignities, Benefices and Offices whatsoever, until after manifest reformatory of their lives, their Superiours shall think fit to dispence with them. But if after they have once put away their Women, they shall presume to return unto their former course of life, and to keep company with other scandalous Women, they shall besides the forementioned Punishments suffer Excommunication. And no Appeal or Exemption shall hinder or suspend the executing of the said punishment. And the Cognizance or examination of the matters aforesaid, shall not belong to Archdeacons or Deans or other Inferior Officers, but to the Bishops themselves, who may proceed without noising it abroad or formal Process, by only inspecting the Truth of the matter of Fact.

But Clergy-men not having Ecclesiastical Benefices or Pensions, shall by the Bishop himself be punished, according to the nature of the Offence, and the obstinacy of the Offenders, either by Imprisonment, Suspension, or making them incapable of holding any other Benefices, or any other ways allowed of by the Holy Canons of the Church. And Bishops also (which God forbid) if they abstain not from such like offences, and being admonish'd by the Provincial Synod, do not amend, they shall (*ipso facto*) be suspended; and if they still persist therein, they shall by the appointment of the same Synod be carried to his Holiness, who shall punish them according to the nature of their Crimes, even with Deprivation; if needful.

## C H A P. XV.

**T**HAT the remembrance of our Fore-fathers Incontinency may be for ever far enough banish'd from those places, that being Dedicated to God, do require all imaginable Purity and holyness of Life; it shall not be lawful for Clergy-mens Sons, who are not born in Lawful Matrimony, to have any preferment whatsoever, though it be unlike to what their Fathers had, in any Churches where their Fathers now have, or heretofore had any Ecclesiastical Preferment or Benefice: Nor shall they any ways officiate in the said Churches, nor have any Pensions out of the profit of those Benefices, which their Fathers now hold, or have held in times past. But if at present both the Father and his Son are found to have any Benefices belonging to one and the same Church, the Son shall be compell'd to resign his Benefice, or to make a change for some other that belongs not to the said Church, within Three Months time, otherwise let him be put out of it, and whatsoever dispensation is alledged to the contrary, shall be accounted Surpetitious.

Moreover, Reciprocal Resignations, if any be hereafter made by Clergy men in favour of their Sons, that one may take the others Benefice, let them be accounted of as made wholly to defraud the intent of this Decree, and of the Canonical Laws; and the Presentations that fall upon those or such like Resignations whatsoever, which are fraudulently made, shall nothing advantage the Title of the said Clergy-mens Sons.

C H A P.



# C H A P. XVI.

**T**He Holy Synod doth Decree, That Ecclesiastical Benefices that are given to Seculars, by what name soever they be called, having by their first Institution or any other way, the Cure of Souls, shall not hereafter be changed into a simple Benefice, though a convenient Portion be assigned to the Vicar for ever; notwithstanding any grants whatsoever, which have not had their full force and effect: But in those Benefices, where contrary to their first Institution and Foundation, the Cure of Souls is transferr'd and laid upon the Vicar for ever, altho they are found to have continued so time out of time, yet if a convenient Portion of the Profits be not assigned to the Vicar of the Church, by what name soever he is called, let it be assign'd as soon as possible can be, at furthest within a year after the end of this present Council, at the discretion of the Ordinary, according to the form of the Decree made by *Paul* the Third of happy memory. But if that cannot be done conveniently, nor within the time prefixed, as soon as either of them becomes void by the Cession or Death of the Vicar, or of the Rector or any other way, let the Benefice receive again the Cure of Souls, and the name of the Vicarage cease, and let it be restor'd to its former state and condition.

# C H A P. XVII.

**T**He Holy Synod cannot but be much griev'd, to hear that some Bishops not mindful of the Character they bear, do much dishonour the Episcopal Dignity, by behaving themselves with too mean and unbecoming submission to the Ministers of Kings and petty Princes and Lords, both in the Church and out of it, and as if they were the most inferior Attendants at the Altar, do not only unworthily give them place, but also wait upon them in their own persons to the discredit of their Quality. And therefore the Holy Synod abhorring this and such like behaviour, doth by renewing all Holy Canons, General Councils, and other Apostolical Sanctions which concern the Decorum and Gravity of the Episcopal Dignity, strictly charge and command all Bishops in time to come, to forbear that servile deportment beforementioned, and doth require and injoin them both in the Church and all other places, to consider their Degree and Order, and to behave themselves every where as Fathers and Pastors of the Church; and likewise command Princes and all others to give them that Paternal Honour and Reverence, which is due unto them.

# C H A P. XVIII.

**A**S in a Commonwealth it is oftentimes expedient to mitigate the Law, and abate something of its severity for a publick good, that full Provision may be thereby made for any extraordinary Cases or Necessities, that happen so frequently to dispence with the Law, and to grant Dispensations to such as desire them, rather by example, than out of any consideration of persons or things,

is nothing else but the opening the way for every one to Transgress the Laws at their pleasure. Wherefore be it known unto all men, that the most Sacred Canons shall be exactly observed by all, and as much as possible can be, without any distinction or difference.

But if urgent and just cause, and sometimes a greater Advantage or Benefice do require it, some may be dispens'd with; and that shall be done when the Cause is known, with great deliberation and without money, by such to whom the power of Dispensing in such case doth appertain, any Dispensation otherwise made shall be esteemed Surreptitious.

## CHAP. XIX.

**L**Et the abominable Custom of Duelling brought in by the Invention of the Devil, that by the bloody and cruel death of mens Bodies, he might accomplish the destruction of their Souls, be quite exterminated and banished out of the Christian World. If any Emperor, Kings, Dukes, Princes, Marquesses, Earls, or other Temporal Lords, by what name soever they be called, shall grant liberty of Fighting Duels between Christians any where within their Dominions, they shall upon this very account be Excommunicated. And they shall be deprived of the Jurisdiction and Government of the City, Castle, or place wherein, or at which they suffered the Duel to be fought, if they held of the Church; and if they be Copyhold, they shall forthwith escheate to the Lords of the Manner. And the persons that fought, and those that are called their Seconds, shall incur the Penalty of Excommunication, and of forfeiting their Goods and Chattels, and of perpetual Infamy. And they ought to be punished as Murderers, according to the Holy Canons. And if they dye in the Combat they shall never have Christian burial. And those who were Accessaries to the Duel, by advising or abetting it, or shall by any way whatsoever perswade any one to it, and the Spectators also shall be liable to Excommunication and an Everlasting Curse. Any Priviledge or evil Custom whatsoever, though beyond the memory of man, to the contrary notwithstanding.

## CHAP. XX.

**T**He Holy Synod being desirous not only to restore Church-Discipline among Christian people, but to preserve and defend it for ever from all impediments or hindrances; besides those things which it hath decreed concerning Ecclesiastical persons, hath thought fit to admonish Secular Princes of that Duty which is incumbent upon them, hoping that they (as good Catholicks, whom God hath appointed to be the Defenders of the Holy Faith and of the Church) will not only permit that what is its just Right should be restored to the Church, but will also reduce all such as are their Subjects to that Reverence and Respect which is due unto the Clergy, both Parish-Priests and those of Superior Orders; and that they will not suffer their chief Officers or any inferior Magistrate through covetousness or inconsideration, to Violate that Liberty of the Church, or of Ec-

cle-

clesiastical persons, which by the Ordinance of God, or by the holy Canons, hath been established and confirm'd; but they together with Princes themselves will yeild due respect to the Sacred Constitutions of the Popes and Councils. And therefore the Holy Synod doth decree and command, that the Holy Canons, and all General Councils, and also all Constitutions of the Apostolick See, which have been made in favour of Ecclesiastical persons, and of Ecclesiastical liberty or freedom, and against the infringers of it (all which it doth revive by this present Decree) be exactly observed by all, as they ought to be. And it doth further exhort the Emperours and Kings, Commonwealths, Princes, and all others, of whatsoever Condition or Quality they be, that by how much the more plentifully they are adorn'd with all Temporal good things, and with power and authority over others, by so much they the more Religiously do respect those things which belong unto the Church, as being Gods Propriety, and under his Protection, and not suffer them to be injur'd, or diminish'd by any of your Barons, Lords, Ladies, Governours, or other Temporal Lords or Magistrates, and more especially, not by the immediate Officers and Dependants of Princes, but severely punish all those who shall obstruct the Liberty, Freedom, and Jurisdiction of the Church, to whom Princes themselves should be examples of Piety, Religion, and of Protecting the Church, imitating those most Excellent and Religious Princes their Predecessours, who by their Authority and Bounty, did principally augment the Revenues of the Church; and also protected them from being wrong'd by any others. Let every one so diligently do his Duty in that particular, that the Service of God may be devoutly performed, and the Prelates and other Clergymen may be enabled to continue in their place of Residence, and in the discharging of their Respective Duties, peaceably and quietly without let or hindrance, to the benefit and edification of Gods people.

## CHAP. XXI.

**L** Astly, the Holy Synod doth declare, That all those things which in any Clause or words whatsoever, have been decreed by this Holy Council, concerning the Reformation of Manners, and concerning Church-Discipline, as well under Pope Paul the 3d, of Happy Memory; and Julius the 3d, as under Pius the 4th, has been so decreed, that the Authority of the Apostolick See may be, and shall still be understood to be excepted and preserv'd inviolate.

### *The Decree for Continuing the Session till the Day following.*

**S** Eeing all those things which are to be handled in this Session cannot be conveniently dispatched because the day is far spent, and it grows late, what remains, shall according to the Agreement that was made by the Fathers in the General Congregation, be deferred till to morrow, and this Session be continued.

*The Continuation of the Session, the 4th day of December.*

**W**HEREAS the power of granting Indulgences is by Christ committed to his Church, and the Church from all Antiquity hath us'd that power where-with God hath intrusted her ; the Holy Synod doth Teach and Command the use of Indulgences, as very wholsome and profitable for Christian people, and that it ought to be continued in the Church, as being approved of by the authority of Holy Councils, and doth Anathematize those that shall affirm they are unprofitable, or deny the Churches power of granting them. And yet the Holy Synod doth desire to keep that Moderation in granting them, which hath been the ancient and approved Custom of the Church, lest by too much indulgence, the Discipline of the Church should be weakned, or destroyed. And being desirous that those Abuses which have crept into them, (and have occasion'd Hereticks to speak Scandalously of the excellent name of Indulgences) should be corrected and amended : It doth in general by this present Decree command, That all unlawful Gains, for the obtaining of them (which have been the great cause of many abuses among Christian people) be wholly abolish'd : As for the other Abuses which have proceeded from Superstition, Ignorance, Irreverence, or by any other means whatsoever ; since by reason of the manifold Corruptions in the places or Provinces where they are committed, there cannot conveniently be made any Special Prohibition against them ; the Holy Synod doth command all Bishops, diligently to take account of all in every particular Church, and report them at the first Provincial Synod, that shall be held after the Knowledge of them, that the opinions of the other Bishops being known, they may forthwith be referred to the Pope, who by his Authority and Prudence may order what is fit for the Church in general, and the Gift of Holy Indulgences may be Piously, Holily, and Incorruptibly dispensed to all the Faithful.

*Concerning the Difference, or Choice of Meats, Fasts, and Festivals.*

**T**HE Holy Synod doth further exhort, and by the most holy coming of our Lord and Saviour Jesus Christ, doth beseech all Pastors, that as good Souldiers (of Jesus Christ) they would diligently recommend to all the Faithful, the observing of all those things which the Holy Roman Church, the Mother and Mistress of all Churches, hath appointed ; and also those things which have been decreed in this present Council, and in all other General Councils ; and that they would use their utmost endeavours to make them obedient to all, but especially to those which tend to the Mortifying of the Flesh, as the difference or choice of Meats, and Fastings, and those things likewise which promote Piety, as the Devout and Religious observing of Festivals, frequently admonishing all people to be obedient to those that are set over them ; to whom whoever give ear as they ought, 'tis as if they did hearken to God, who will certainly reward them : But those who despise and contemn their Counsel, shall by God himself be undoubtedly punished.

Con-



*Concerning the Index of Books, the Catechism, Breviary and Missal, or Mass-book.*

THE Holy Synod, in the 2d Session held under our Most Holy Lord, *Pope Pius* the Fourth, did appoint certain Fathers chosen for that purpose, to consider what was fittest to be done about divers Censures and Books that were either Suspicious or Dangerous, and to report it to this Holy Synod; and now hearing that they have finish'd that Business, and yet by reason of the great variety and multitude of Books, it cannot conveniently be examin'd and look'd into by the Holy Synod; it doth command that what they have done shall be shewn to his Holiness, that by his judgment and Authority it may be ended and published. And the Holy Synod commands the same to be done concerning the Catechism, the Missal, and the Breviary.

*Concerning the place of Ambassadors.*

THE Holy Synod doth declare, That in their assigning of places to Ambassadors, whether Ecclesiastick or Secular, either for their sitting or going, or any other thing whatsoever, that is to be done by them; no prejudice to any of their Rights was thereby intended, but all the Rights and Prerogatives of them and of their Emperours, Kings, Republicks and Princes shall remain inviolate and safe, and in the same state and condition as they were before this present Council.

*Concerning the Receiving and observing the Decrees of the Council.*

THE state of the present times hath been so miserable and calamitous, and the malice of Hereticks so inveterate, that nothing hath been so clearly and firmly decreed in asserting our Faith, which they (by the Instigation of the Devil, the Enemy of Mankind) have not polluted by some Errour or other; for which reason the Holy Synod hath Condemn'd and Anathematiz'd the chief Errours of the Hereticks of this Age, and hath deliver'd and taught the true and Catholick Doctrine, according as it did Condemn, Anathematize, and Decree against the former.

And seeing so many Bishops that are called, or chosen, out of divers parts of the Christian World, cannot without great damage and general endangering to the Flocks committed to their charge, be longer absent from their Churches; and since there is no hopes that the Hereticks which have been so often invited, upon the publick Faith which they themselves desired, and have been so long waited for, will hereafter come hither; there is therefore now a Necessity of putting an end to this Holy Council. It only remains that it should exhort in the Lord, and admonish all Princes, as it hereby does; so to discharge their Duty

*The Continuation of the Session, the 4th day of December.*

**W**HEREAS the power of granting Indulgences is by Christ committed to his Church, and the Church from all Antiquity hath us'd that power where-with God hath intrusted her ; the Holy Synod doth Teach and Command the use of Indulgences, as very wholesome and profitable for Christian people, and that it ought to be continued in the Church, as being approved of by the authority of Holy Councils, and doth Anathematize those that shall affirm they are unprofitable, or deny the Churches power of granting them. And yet the Holy Synod doth desire to keep that Moderation in granting them, which hath been the ancient and approved Custom of the Church, lest by too much indulgence, the Discipline of the Church should be weakened, or destroyed. And being desirous that those Abuses which have crept into them, (and have occasion'd Hereticks to speak Scandalously of the excellent name of Indulgences) should be corrected and amended : It doth in general by this present Decree command, That all unlawful Gains, for the obtaining of them (which have been the great cause of many abuses among Christian people) be wholly abolish'd : As for the other Abuses which have proceeded from Superstition, Ignorance, Irreverence, or by any other means whatsoever ; since by reason of the manifold Corruptions in the places or Provinces where they are committed, there cannot conveniently be made any Special Prohibition against them ; the Holy Synod doth command all Bishops, diligently to take account of all in every particular Church, and report them at the first Provincial Synod, that shall be held after the Knowledge of them, that the opinions of the other Bishops being known, they may forthwith be referred to the Pope, who by his Authority and Prudence may order what is fit for the Church in general, and the Gift of Holy Indulgences may be Piously, Holily, and Incorruptibly dispensed to all the Faithful.

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*Concerning the Receiving and observing the Decrees of the Council.*

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Duty, that they may not suffer any matter or thing of this Council, to be deprav'd or violated by Hereticks, but be by them & all others devoted, received, & faithfully observed. And if any Difficulty arise in the Receiving of them, or any thing should happen (which it doth believe will not) that need a further Explication or Definition: Besides the other Remedies which are provided in this Council, the Holy Synod doth hope his Holiness will take care therein, and that either by sending for those out of the particular Provinces where the Difficulty arose, whom he thinks fittest to manage that affair, or by celebrating a General Council if he judge it requisite, or by what other more convenient way he pleaseth; his Holiness will provide for the Necessities of the said Provinces, to Gods Glory, and the Grace of the Church.

*Concerning the Reciting the Decrees of the Council under Paul III. and Julius III. in this Session.*

**F**Orasmuch as at divers times, as well under *Paul* the 3d of Happy Memory, and *Julius* the 3d, many Decrees were made, both in matter of Faith and Reformation; the Holy Synod wills and requires the said Decrees to be now Recited and Read. Then were they Recited.

*Concerning the ending of the Council, and the suing to his Holiness for a Confirmation of it from his Holiness.*

The Secretaries Speech.

**M**ost Illustrious Lords, and most Reverend Fathers, doth it please your Lordships that to the Glory of Almighty God, this Holy and Oecumenick Synod shall be ended? And shall a Confirmation of all those things which have been defined and decreed therein (as well under *Paul* the 3d of Happy Memory, and *Julius* the 3d, as under our most Holy Father *Pius* the 4th, Popes of Rome) be in the name of this Synod, by the Legates of the Apostolick See, and the Presidents, requested of his Holiness? They all Answer'd, *Placet*.

Afterward the most Illustrious and most Reverend Cardinal *Morone*, as chief Legate and President, giving his Benediction to all the Holy Synod, spake thus; When you have given thanks to Almighty God, most Reverend Fathers, go in Peace. And they all Answer'd, *Amen*.

*The Acclamations of the Fathers at the ending of the Council.*

The Cardinal of Lorrain said,

**L**ong life and eternal Memory to the most blessed *PIUS*, our Pope and Lord, and the Chief Bishop of the Catholick Church.

*The*



*The Answer of the Fathers.*

**O** Lord God, do thou long preserve the most Holy Father of thy Church, for many many years.

*Cardinal.* Peace from God and Eternal Glory and Felicity in the sight of the Saints be to the Souls of the most blessed Popes, *PAUL* the Third, and *FULIUS* the Third, by whose Authority this Holy General Council was begun.

*Answer.* Let their Memory be Blessed.

*Cardinal.* Let the Memory of *CHARLES* the Fifth, and the most Serene Kings who have promoted and protected this General Council, be for ever blessed.

*Answer.* Amen, Amen.

*Cardinal.* Long Life to the most Serene Emperour *FERDINAND*, always August, Orthodox, and Pacifick, and to all our Kings, Republicks and Princes.

*Answer.* Lord preserve our truly Pious and Christian Emperour; O Heavenly King keep and defend all those Earthly Kings which are the Defenders of the Right Faith.

*Cardinal.* Many thanks, and our wishes of long Life, be to the Legates of the Apostolick Roman See, and to the Presidents of this Council.

*Answer.* Many Thanks, many Thanks, the Lord reward them.

*Cardinal.* To the most Reverend Cardinal, and the most illustrious Ambassadors.

*Answer.* Many thanks, and we wish them long Life.

*Cardinal.* To the most Holy Bishops long Life and a happy return to their several respective Churches.

*Answer.* To the Preachers of the Faith Eternal memory, to the Orthodox Assembly long Life.

*Cardinal.* The Council of Trent is an Holy Oecumenick Council, let us profess the Faith it hath Taught, let us observe the Decrees it hath made.

*Answer.* Let us ever profess it, let us ever observe them.

*Cardinal.* We also believe, we are all of the same mind, we all with one consent embrace and Subscribe to it. This is the Faith of St. Peter and the Holy Apostles, this is the Faith of the Fathers, this is the Faith of the Orthodox.

*Answer.* So we believe, so we agree, so we subscribe.

*Cardinal.* Adhering to these Decrees, we shall be made worthy of the mercy and favour of the chief and great High Priest Jesus Christ our Lord, by the intercession of our Lady, the most Holy Mother of God, and of all the Saints.

*Answer.* So be it, So be it. Amen, Amen.

*Cardinal.* To all Hereticks whatsoever.

*Answer.* Anathema, Anathema.

After these things were done, the Legates and Presidents commanded all the Fathers upon pain of Excommunication, before they departed the City of Trent, to subscribe to the Decrees of the Council with their own hands, or to signify their Approbation of them by some publick Instrument. All which Fathers did thereupon Subscribe, and were in number 255, that this to say 4 Legates, 2 Cardinals, 3 Patriarchs, 25 Archbishops, 168 Bishops, 7 Abbots, 39 Proctors, for such as were absent being lawfully deputed, and 7 Generals of Regular Orders.

Glory be to God.

**W**E the Secretary and publick Notaries of the Holy Oecumenick and General Council of Trent, whose Names are here under-written, have compared the Decrees of the said Council, contained in this present Volume with the Originals: And because we find them to agree with the same, we have in witness thereof Subscribed it with our own hands.

I Angelus Massarellus Bishop of Tholouse, Secretary of the Holy Council of Trent.  
I Marcus Antonius Peregrius, of Como, a Clerk publick Notary of the said Council.  
I Cynthius Phamphlus of the Diocess of Camerina, Clerk.

### The Confirmation of the Council.

**W**E Alexander, Deacon of St. Laurence in Damaso, Cardinal of Farnese, Vice-Chancellor of the most Holy Roman Church, do Witness and Declare, That upon this present day being Wednesday the 26th. of January, in the year of Christ One Thousand Five Hundred Sixty Four, and in the fifth year of the Pontificate of the most Holy Father our Lord Pius the Fourth, by the providence of God, Pope, in a private Consistory at St. Peters Church: The most Reverend Fathers my Lords, Cardinal Morone and Simoneta, being lately return'd from the Holy Council of Trent, wherein they were Presidents of the Apostolick See, made their Request unto his Holiness in the following manner:

**M**ost Blessed Father, By a Decree published before the end of the Oecumenick Council of Trent, the day before the Nones of December, last past; it was ordain'd, That there should be demanded of your Holiness by the Legates of the Apostolick See, and the Presidents in the name of the Council, a Confirmation of all those things which were decreed and determin'd therein, as well those in the time of Paul the 3d, of Happy Memory, and of Julius the 3d, as in the time of your Holiness. Wherefore we John Cardinal Morone, and Lewis Cardinal Simoneta, who were then Legates and Presidents, being willing to perform what was established in that Decree, do humbly desire in the name of the said Oecumenick Council of Trent, that your Holiness would vouchsafe to confirm all and every of these Decrees, which under Paul the 3d, of Blessed Memory, and Julius the 3d, or under your Holiness have been therein decreed and defined. Having heard these things, and his Holiness having seen and read the contents of the said decree, and having the consent of the most Reverend Lords, the Cardinals, he answer'd in these words. Granting the Petition concerning the Confirmation, which in the name of the Oecumenick Council of Trent, hath been offered to us by the Legates aforesaid, we do by our Apostolical Authority, and by the Advice and Consent of our Reverend Brethren the Cardinals (with whom we have maturely deliberated and consulted about it) Ratify and Confirm all and every of those things which were Decreed and Defined in the said Council, as well under Paul the 3d, of Happy Memory, and Julius the 3d, our Predecessors, as in the time of our Pontificat. And we Command the same to be received and inviolably observed, by all the Faithful in the Christian Church, in the name of the Father, Son, and Holy Ghost; Amen.

So I testifie

Ang. Card. of Farnese, Vice-Canc.

FINIS.

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